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"Whose faith follow" (Heb. 13. 7, 8).

CHIEF MEN AMONG THE BRETHREN

A SERIES OF

Brief Records of Brethren Beloved

COLLECTED FROM MANY SOURCES

BY

HY. PICKERING,

Editor of *The Witness*, Author of "Twelve Baskets Full," "One Thousand Tales Worth Telling," "The Gospel in a Nutshell," etc.

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EDITOR'S EXPLANATION.

THE Collecting of the Photographs and of the material for records meant the encompassing of continents, and searching far and wide for copy as accurate as could be obtained. Yet withal we have been unable to procure likenesses of Wm. Yapp, Henry Heath, and John Hambleton (whom we traced to the door of a photographic studio, from which he turned back). If any friends have such, they might be utilised for another edition.

Authors. As far as possible we got those who actually knew the individual or had first-hand information to supply the record. This will explain the variety of style, and a little repetition of facts or figures. Initials are given unless in the case of composite records, or where relatives desired to remain anonymous.

Accuracy. The Editor must not be taken as endorsing every sentence, it being thought fit to let the writer freely express himself, or the relatives say what they judged the person himself would have approved of. Yet he has confidence that *truth* has in all cases been aimed at, and truth not unmixed with *grace* and *consideration*—as it ever ought to be.

Selection. In addition to the more widely known brethren, we have added a few leaders in a *district*, as A. J. Holiday, Yorkshire and Lancashire; E. H. Bennett, Wales; Joseph Stancomb, Devonshire; Thos. Ryan, South of Ireland; John Morley, London; others on account of *special spheres*, as James Wright and G. F. Bergin, successors in the Bristol Orphan Homes; Albert Midlane, the modern hymnist, whose "Home for Little Children" will last for aye; George Brealey, the plodding pioneer of the Blackdowns; Donald Ross, the rugged pioneer in Scotia and America, and some others.

Scope. The Mission Field would have furnished many pioneers and early brethren of note, and might well make a volume by itself, but we have added Dr. M'Lean, of Bath, and Thos. M'Laren, of Glasgow, as early home helpers; A. R. Fenn, of Spain, early pioneer, and by no means least, Frederick Stanley Arnot, the opener up of Central Africa, where thousands of brethren, black yet beloved, now are found. Count Guicciardini is inserted as indicating how the Spirit moved in other lands, as well as in the Homeland.

"**Apology**." We feel this ought to be writ large at the beginning of the volume, yet like one of old, we "have done what we could," and feel comfort that He who, in the days of His flesh, blessed this measure of service, will now, "crowned with glory and honour," grant His benediction on this effort to honour those who so honoured Him in their day and generation.

Any suggestions, additions, corrections, or improvements which would enrich a second edition likely soon to be required will be valued by the Compiler, 229 Bothwell Street, Glasgow.

This volume aims at giving the Life Records of Early Brethren. For information concerning their Principles consult the volumes listed at the end, or the following:

The Principles of Christian Brethren; or, The Origin, History, Principles, and Doctrines of the "recovered truth" movement. By a Doctor. 2/4, post free.

Because ye belong to Christ; or, The Mutual Relationships of Believers. By J. R. CALDWELL. 2/4, post free.

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What is God's Path for His People. A modern review of the movement. 7d., post free.

The Assembly of God. By C. H. M. 5d.

PREFACE.

"Chief Men Among the Brethren" (Acts 15. 22).

NUMEROUS other lives of well known Christians who have done yeoman service for the Master being in print, it was thought wise to attempt a few brief records of chief men in what has become known as "the Brethren Movement."

The Scriptural phrase at the head of this page seemed so appropriate that we have ventured to use without in any way claiming it as a party or exclusive title.

It indicated brethren known and beloved in the first century who sought to be guided by the Scriptures; it may rightly indicate the leaders in a movement in the nineteenth century, the principle feature of which was a return to the Word of God, as the alone appeal in all matters pertaining to sound doctrine, personal life and conduct, and collective gatherings of the children of God.

We have purposely avoided any arrangement as to celebrity, ability, or position, the alphabetical index, with date of birth and death, being sufficient guide for those interested.

The matter has been collected from very many parts of the world during the last seventeen years, not with a view to eulogise the subjects or to contrast their virtues, but with the aim of placing before the rising generation of believers plain records of those who have been the guides, and who have spoken the Word of God in order to stimulate them to "whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever" (Heb. 13. 7, 8).

HYP.

INDEX AND DATES.

PAGE

ARNOT, FREDERICK STANLEY, 1858-1914, .. 204
BAEDEKER, DR. F. W., 1823-1906, ... 133
BELLETT, J. G., 1795-1864, ... 32
BENNETT, EDWIN H., 1847-1903, ... 81
BERGIN, G. F., 1843-1912, ... 177
BLAND, F. C., 1826-1894, ... 68
BREALEY, GEORGE, 1823-1888, ... 59
CALDWELL, J. R., 1839-1917, ... 213
CARRICK, EARL OF, 1835-1892, ... 35
CAVAN, EARL OF, 1815-1887, ... 181
CECIL, LORD ADALBERT, 1841-1889, ... 234
CHAPMAN, R. C., 1803-1902, ... 88
COLLINGWOOD, WM., 1819-1903, ... 93
CONGLETON, LORD, 1805-1883, ... 9
CRAIK, HENRY, 1805-1866, ... 28
DARBY, JOHN NELSON, 1800-1882, ... 21
DECK, J. G., 1807-1884, ... 147
DENNY, SIR EDWARD, 1796-1889, ... 50
DICKIE, JOHN, 1823-1891, ... 55
DYER, HENRY, 1811-1896, ... 84
FENN, A. R., 1832-1896, ... 77
FORLONG, GORDON, 1818-1908, ... 162
GOSSE, PHILIP HENRY, 1810-1887, ... 228
GRANT, F. W., 1834-1902, ... 174
GROVES, ANTHONY NORRIS, 1795-1853, .. 12
GROVES, HENRY, 1818-1891, ... 43
GUICCIARDINI, COUNT, 1808-1882, ... 193
HALL, CAPTAIN PERCY, 1804-1884, ... 238
HAMBLETON, JOHN, 1820-1889, ... 113
HARRIS, J. L., 1793-1877, ... 235
HEATH, HENRY, 1815-1900, ... 75
HENRY, T. SHULDHAM, 1831-1894, ... 225

INDEX AND DATES.

	PAGE
Holiday, Alfred J., 1841-1905, ...	100
Howard, J. Elliot, 1807-1884, ...	223
Kelly, William, 1820-1906, ...	106
Lincoln, William, 1825-1888, ...	122
M'Killiam, Dr. Robert, 1837-1915, ..	202
Mackintosh, C. H., 1820-1896, ...	46
M'Laren, Thomas, 1832-1908, ...	156
Maclean, Dr. J. L., 1830-1906, ...	117
M'Vicker, John G., 1826-1900, ...	54
Midlane, Albert, 1825-1909, ...	142
Miller, Andrew, 1810-1883, ...	189
Miller, T. B., 1840-1905, ...	165
Moorhouse, Henry, 1840-1880, ...	197
Morley, John, 1807-1896, ...	185
Muller, George, 1806-1898, ...	16
Neatby, Dr. Thomas, 1835-1911, ...	171
Newberry, Thomas, 1811-1901, ...	168
Ord, Harrison, 1833-1907, ...	138
Penstone, J. J., 1817-1902, ...	128
Ross, Donald, 1823-1903, ...	129
Ryan, Thomas, 1810-1905, ...	103
Smith, J. Denham, 1817-1889, ...	72
Soltau, H. W., 1805-1875, ...	151
Stancomb, Joseph, 1818-1893, ...	63
Stanley, Charles, 1821-1888, ...	39
Stoney, J. Butler, 1814-1897, ...	208
Stuart, C. E., 1828-1903, ...	109
Trench, George F., 1841-1915, ...	211
Wigram, G. V., 1805-1879, ...	26
Woolston, Dr. W. T. P., 1840-1917, ..	219
Wright, James, 1826-1905, ...	96
Yapp, William, 1800(?)-1874, ...	159

"WHOSE FAITH FOLLOW."

"God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints; and we desire that every one do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6. 10-12).

"Remember them . . . who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation. JESUS CHRIST, the same yesterday, and to-day, and for ever" (Heb. 13. 7, 8).

CHIEF MEN
AMONG
THE BRETHREN
(Acts 15. 22).

LORD CONGLETON,

WHO HIRED THE FIRST PUBLIC ROOM USED FOR THE "BREAKING OF BREAD."

LORD CONGLETON.

JOHN PARNELL, second Lord Congleton, the eldest son of Baron Congleton, was born in London on June 16th, 1805. When studying at the University of Edinburgh he was led to accept of Christ as his Saviour and Lord. From the day of his conversion he took a decided stand as a Christian among his fellow-students and friends. He was one of that class of believers whom D. L. Moody styles "O.-and-O." people—out-and-out ones! When asked if he had not had to give up much to become a Christian, his characteristic reply was: "Give up! No, I gave up nothing; I got all." On leaving college his father, wishing him to become a soldier, purchased for him a commission in the army. He could not, however, accede to his father's request, believing that it was not God's will that he should be connected with the military profession. Soon after this decision of his a rich uncle left him property the annual value of which was £1200. It is needless to say that principal and interest were consecrated to God. During the years 1827 and 1828 he was a frequent visitor at an uncle's house in Dublin. Here he became acquainted with the late Anthony Norris Groves, John N. Darby, John G. Bellett, Dr. Cronin, and other devoted and gifted Christians, who were used of God in commencing a remarkable movement which at one time promised to become a mighty power for God in the world.

Mr. Henry Groves, Lord Congleton's biographer, tells us that among the truths that exercised these brethren were—1st, the oneness of the Church of God, involving a fellowship large enough to embrace all saints and narrow enough to exclude the world; 2nd, the completeness and sufficiency of the written Word in all matters of faith, and pre-eminently in things affecting our Church life and walk; 3rd, the speedy pre-millennial advent of the Lord Jesus.

The first *public* room where so-called "Brethren" assembled for the breaking of bread was hired by Lord Congleton (then Mr. Parnell), and was situated, not at Plymouth, as is generally believed, but at Angier Street, Dublin. On September 18th, 1830, he accompanied a mission party to Bagdad, in Asiatic Turkey, purposing to join Mr. Anthony Norris Groves, who was labouring there. They took with them a great number of books, a printing press, and a large medicine chest. After many rough and painful experiences, as well as hair-breadth escapes, they reached Bagdad on June 27th of the

following year. Here they found almost insuperable difficulties placed in their way by the Turkish authorities. Being bigoted Mohammedans they did their utmost to prevent the truth being spread. After toiling for a time at Bagdad and neighbourhood, Lord Congleton and several others visited India, and finding open doors in that needy land remained for years, preaching the Gospel to the unsaved and teaching the Word to believers. In the summer of 1837 Lord Congleton left India and returned to England, where for forty-six long years he toiled and laboured until his home-call. Lord Congleton was a diligent and able Bible student. It was his custom, as it was that of his friend, the late George Müller, to rise early in the morning, in order that he might have a period of uninterrupted meditation and study of God's Word. To him, as with Jeremiah, the Scriptures were "the joy and rejoicing of his heart." When in poor health he wrote from Cannes as follows: "As to myself, I do not know that I ever was happier. Of late I have been almost daily picking up nuggets of metal, far, far more precious than gold, out of the Holy Scriptures—the book I have been reading daily for more than fifty years, and it seems to get newer instead of older." He was also a man of prayer. In addition to his early morning hours for prayer and communion with God, he usually retired to his room at eleven in the forenoon, three in the afternoon, and eight in the evening.

He had a great love for the children of God, irrespective of sect or party, and it was a delight to him to be of any service whatever to the humblest, weakest, poorest, or most ignorant of them. He loved believers because they belonged to Christ, and counted it a privilege to help them in any way he possibly could. And this was not done in a patronising way, as it is to be feared is too often the case with some who are in "easier" circumstances than their poorer brethren. He was free from that spirit of *caste* which so pervades Christian society. Instead of seeking the company of the rich and the great, the refined and educated, he sought the poor and the outcast, the sick and the sorrowing, and ministered to their needs. He was a self-denying and faithful steward of the money and property entrusted to his care. It was his constant rule to devote *one half* of his income to the Lord's service. What a lesson to some of us who only devote a *fraction* of our income to the Master's cause! "Freely ye have received, freely give," is the Divine injunction. Though glad to carry the gospel of God's

grace—the proclamation of His mercy—into every open door, his special ministry was among believers. He delighted in expounding the Scriptures to God's people. Whilst contending for "open" ministry at the Lord's table, he did not believe in an "any man" ministry. One of his utterances in prayer often was, "May we be willing to sit silent until Thou givest us a word, and ready also to speak when we get a message from Thee." In a booklet written by him on the "Open Meeting" some important principles are enunciated, which are especially needed in these "last days." "Everything connected with the *open meeting* calls for the greatest lowliness of mind. Mere sanctified natural ability and educational acquirement in a member of Christ will not suffice to edify His body; and that everybody with any experience knows. A man must have a gift in addition to being a member of Christ in order to be able to edify his fellow-members. And after that he has to wait upon Christ, the Head of the body, his Lord, for guidance as to whether, when the members are all come together into one place, he is to move. It is only the lowly ones that will wait for, or discern, or obey that guidance. And it is only the lowly ones that will submit to the judgment of others."

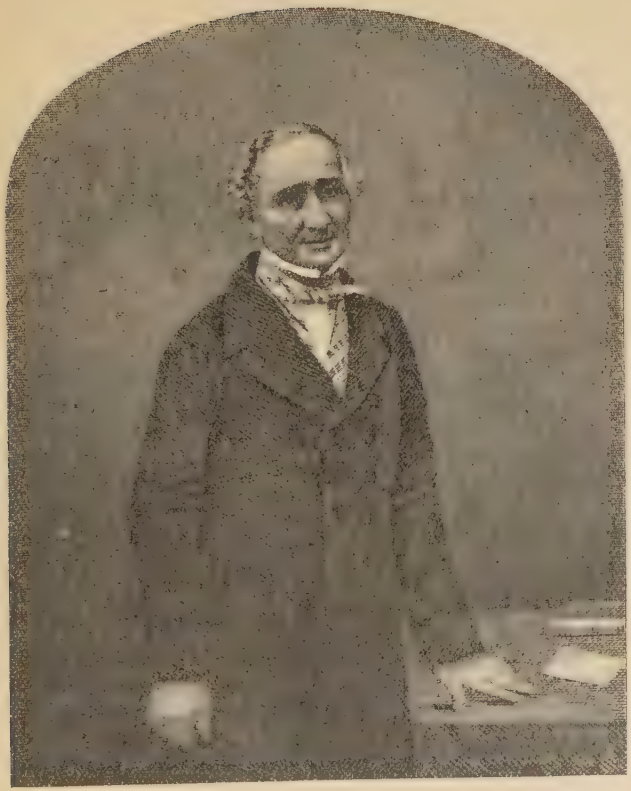
In the early morning of October 23rd, 1883, Lord Congleton fell asleep. "Lord Jesus, receive my spirit," was often on his lips, and he remarked that that summed up all his desires.

May we follow in his footsteps, walking worthy of our calling, with all lowliness and meekness, esteeming each other better than ourselves, and making it our daily business to please Him whose meat it was to do the will of Him that sent Him!

A. M.

ANTHONY NORRIS GROVES.

ANTHONY NORRIS GROVES was born at Newton, in Hants, in 1795. His father seems to have been a well-to-do and generous man, only a little venturesome in his undertakings, for besides being part owner of the famous ship *Royal George*, that went down "with twice three hundred men," he laid out a fortune in draining land near the sea, which ended in nothing but heavy loss. A factory for refining salt was more successful for a time, but that, too, proved a failure, through a servant revealing the secret of the process to others.



ANTHONY NORRIS GROVES,

ONE OF THE EARLY PIONEERS OF GOSPEL WORK IN BAGDAD AND INDIA.

It is not to be wondered, then, that Mr. A. N. Groves took after his father, and was fond of bold and daring enterprise, only not in the way of "loving his life" and amassing money, but rather in throwing his life and his money away—as it appeared to many.

He was converted at Exeter, through Mrs. Paget, whose name is well known in connection with the work of Messrs. Chapman and Hake at Barnstaple.

One of his first "ventures" was to take up a poor mason boy, of the name of Kitto, who had fallen from a ladder and lost his hearing. This poor boy, with Mr. Groves' unwearied help, became a great man, and after Mr. Groves had taken him to Palestine and the East, he returned to England and wrote his famous "Pictorial Bible," was made a D.D., and afterwards pensioned for life by Queen Victoria. This investment alone surely surpassed all his father's ventures. The *Royal George* went down to the bottom of the sea, but *Kitto's Bible* is still with us, and is one of the standard works in the English language.

When Henry Martyn crossed from India to Syria, *via* Persia, all England was interested to hear of those countries, but Mr. A. N. Groves alone prepared to give himself to carry the Gospel to them. No tempting and comfortable steamer lay at London Dock ready to take him and his family on board. A small sailing yacht was lent to him by a friend, and in this the little party sailed for St. Petersburg. Mrs. Groves wrote: "Our party consists of our little family—two boys of nine and ten—Mr. Groves' sister Lydia, Miss Taylor, and Mr. Bathie, a young man who came from Ireland." One of the little boys was called Henry, who afterwards lived to serve the Lord for many years in this country.

Trials and hardships abounded, of course, on the little yacht, and in Russia, travelling through rough, wild country in a carriage with their bag and baggage, hardships without number. Daily they were "in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness," but they were all as nothing compared to what lay before, so that it would appear almost like a waste of time to dwell upon the details of this long overland journey from St. Petersburg to Bagdad.

Bagdad is a city on the ancient river Euphrates, not far from the supposed site of the Garden of Eden, but Mr. Groves found the city to be a dreadful place, the temperature, at times,

so hot that during the day all took refuge in the cellars under the house, and by night all slept—or tried to sleep—on the roof of the house. Nearly all the inhabitants were fanatical Mahommedans, who delighted in murder, war, and robbery. Little wonder that he found there, too, the dreadful plague, as a judgment from God, carrying off thousands of victims, and this with "war," "famine," and "flood" was the sum of the history of his three years' stay in that dreadful place. The most distressing and touching part of it all was when his brave and noble-hearted wife, Mary Groves, died of the dreadful plague. Family after family had been swept out of existence in the district all round about where the missionaries lived, and still the "plague came not nigh their dwelling," but when the storm seemed to have passed over, and light, and hope, and the dawn of a new day appeared to be breaking upon them, Mr. Groves makes this entry in his diary: "The Lord has this day manifested that the disease of my dear wife is the plague, and of a very dangerous type, so that our hearts are prostrate in the Lord's presence. . . . It is indeed an awful moment, yet my dear wife's faith triumphs. The difference between a child of God and a worldling is not in death, but in the hope the one has in Jesus, while the other is without hope and without God in the world."

From Bagdad Mr. Groves and family went on to India, and finding very many open doors for the Gospel there he decided, "as much as in him lay," to preach Christ to the heathen millions of this most populous country in the whole of Asia.

Man's work generally begins "big" and ends "small," but the Lord's work often begins very small—so small that it is too small for many of us—and we "despise the day of small things," but if it is God's work it goes on, and increases, and no *man* can stop it.

After seeing the need in many parts of India, Mr. Groves returned to England, and took back to India Messrs. Bowden and Beer, both of Barnstaple. These two missionaries settled in the Godavery district, and began work somewhat to the south of the Delta proper. For twenty years they toiled on almost alone, and with little encouragement, but others were raised up to join them—Mr. Heelis, Mr. M'Crae, Mr. Miles, Miss Taylor, and others—and now the work has spread into the Delta and over a wide area, and Mr. Bowden's son, E. S. Bowden, as well as a son of Mr. Beer, are still engaged in it.

Mr. Groves, in those early days, was blessed to a native, J. C. Aroolappan, who travelled about among the villages some distance to the south of Godavery Many through him believed, and churches were formed, but the work was not known to Christians in this country. Aroolappan died, and troubles came to the little assemblies. Some good missionaries wished to help them and join them to the Church of England, but the simple people could not fall into their ways. A Baptist society next tried to befriend the few native churches, but hitches occurred. They had been taught differently by Aroolappan, and when Mr. H. Bird visited them only a few years ago, they received him with open arms. Can we imagine the joy of our brother in seeing in those many churches the fruit of Mr. A. N. Groves' small beginnings sixty years before?

Mr. Groves applied all his inherited ingenuity in seeking to improve the lot of the native Christians in India. Silk farming, coffee planting, and other industries were tried, involving the outlay of much of his own money.

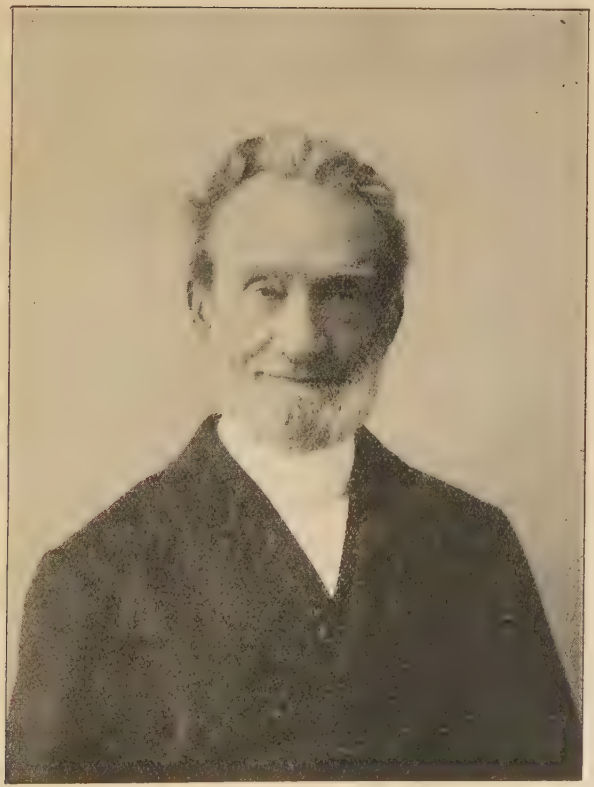
But years of anxiety and privation had told heavily upon him, and he was forced to return to England. He fell asleep at Bristol in May, 1853, and the first number of *The Missionary Reporter* was published in July of the same year. *The Missionary Echo*, afterwards *Echoes of Service*, has followed the work of *The Missionary Reporter*, so that as we from time to time read reports of work for the Lord in India, China, Africa, and many other distant places, we are forced to remember the hero of sixty years ago who, under God, laid the foundation of much of the missionary interest happily found throughout our assemblies.

F.S.A.

GEORGE MÜLLER.

EARLY in the morning of March 10, 1898, in his ninety-third year, this man of God was suddenly called from his service on earth to the presence of the King above. The previous day had seen him busy at his ordinary occupation, and in the evening he had taken his usual part in the prayer meeting. The summons was momentary and painless, as if changed "in the twinkling of an eye."

Born in Prussia, and designed by his father for the clerical profession, his youth was spent in utter ungodliness, even surpassing many of his age in sin and folly. His conversion was strangely sudden. It was not through deep conviction of sin or clear Gospel preaching, but simply by finding himself for



GEORGE MÜLLER,

WHO RESCUED 10,000 ORPHANS AND RECEIVED £1,381,170
"SIMPLY BY PRAYER AND FAITH" IN GOD.

the first time in the company of praying people. Yet it was indeed a new birth. His life was at once turned wholly to God, and he rapidly grew in the knowledge of Him. His devotion to the ministry of the Word, on which he now entered, became a reality. He desired to be a missionary to the Jews, for which his study of Hebrew seemed to fit him. By a striking providence, he was pronounced, under medical examination, incapable of military service, and was thus set free to give himself to that of the Gospel; and he came to England with the prospect of employment under the London Jews' Society. There, however, he found himself hampered by conditions to which he could not conscientiously consent. Leaving London, he was led to Devonshire, where the Lord so used him that he settled there for a time, and became associated with Mr. Henry Craik in an uninterrupted fellowship until the decease of the latter in 1866. Thence, in 1832, they came to Bristol, where they found an open door, and their united ministry, chiefly in Bethesda Chapel, was exceedingly fruitful.

Already in Devonshire they had learned to lay aside the traditions of "Congregationalism," such as infant baptism, pew rents, a separate ministerial order, and a stated salary; and they saw that the Lord's table was for all believers, irrespective of denominational views and distinctions.

While the work at Bristol was thus growing on their hands, Mr. Müller's heart was led out to care for destitute orphans. From a small beginning, a second and a third house were rented for their reception. At the first he had laid down for himself the rule that, beyond making known the existence of the institution, he would never apply in any way to man for help; and, further, that he would never reveal to any human being, outside those associated with him in the work, the state of the funds, however pressing the need; for the aim he set before him was not merely the benefit of the orphans, but much more that it might be a witness to all that God is, as ever of old, the hearer of prayer.

Encouraged by God's manifest help, he sought to enlarge this sphere of usefulness. As means were supplied (for he never under any circumstances would go into debt), he built a large house on Ashley Down for 300 orphans. To this, soon after, he added a second, then a third, and finally two more, five in all, with accommodation for 2050 orphans and the staff of helpers.

Great as the work had become, and needing a yearly income

of about £30,000, so stedfast was his purpose to trust in God alone, that during these sixty-five years (from the commencement in 1834) Mr. Müller and his helpers have never been known to depart from their rule. However pressing their trials, the need has been told to God only. Nor have they ever advertised the institution. Only once annually (in early years not always so often), the results have been published some two months after the close of the financial year, to show how the Lord has dealt with them, never failing to meet their needs, though for long periods together the supply was often only by the day, or even by the hour.

The volumes of "The Lord's Dealings with George Müller," and the Reports issued (annually in later years), are a continuous record of answers to prayer in circumstances of varied trial. Did our limits allow of extracts, these would speak louder than anything that can be said concerning them. One incident, coming under the writer's notice, may serve as a sample. He had been spending the night at Mr. Müller's house, and at the simple breakfast there was no appearance of lack. On parting he handed Mr. M. a small sum, having no idea how matters might stand with him. When after two years a Report was issued, he found at that date an entry to the effect that "a brother from —— had been staying the night with them, and they had enough to put on the table for breakfast not only for themselves but for their guest, but there was nothing left to purchase the next meal. The brother, on leaving, put —— into his hand, and so their wants were supplied for the time."

Financial matters were but one kind of need in which, as it arose, God alone was looked to, and found to be a very present help, whatever the trouble. As when in cold winter time the boiler by which the large building was warmed throughout was discovered to be irreparably worn, and had to be replaced, prayer was answered in giving warm weather so long as the operation lasted, and in the men, unasked, offering to work by relays through the night to hasten its completion.

Facts like these, of constant occurrence, spreading over so large a space of time, and the deliverances invariably wrought, are such as to silence all the cavils of unbelief, and to prove that it was God hearing and answering prayer. And this Mr. Müller constantly pressed as applying to every circumstance in which God's children are placed—that He can be trusted to hear and answer prayer from an honest heart, not on the

PROPERTY OF

ground of our own merits, but in the name of Jesus, if we will wait His time, and let Him do it in His own way.

The money that passed through his hands for the orphans in answer to prayer considerably exceeded a million sterling. Besides this, he received similarly in donations to the extent of some £397,000 means for circulating Bibles and tracts, supporting scriptural schools, and aiding missionaries. Leaving his son in-law, Mr. James Wright, in charge at Bristol, his later years, from 1874 to 1892, were spent mainly in travelling over Britain, the Continent of Europe, North America and Canada, Australia, India, China, and other countries, preaching the Gospel and building up believers in faith and love, often addressing large numbers of ministers and students wherever he found an open door (and it was freely accorded him in all parts, for he loved all who love the Lord, by whatever name they are called), leaving widespread blessing wherever he went. Early experience in preaching had led him to abandon all attempt at pulpit oratory, and to aim rather at extreme simplicity, so that his speech was not with enticing words of man's wisdom; but it was in demonstration of the Spirit, and in power.

The secret of his useful life was his simple faith in God and in His Word. He loved the Bible, read it not only at stated times, but whenever he found moments of opportunity, believing it, acting upon it, and finding it true in his experience. And the burden of his teaching was that if we would so read it and act upon it, we might all enjoy the same experience, each in our own station of life or sphere of service. This, indeed, is what many another can bear witness to; and many such have been helped to learn it by the testimony and example of George Müller.

Often he would say, "I am a happy man." While himself "a hell-deserving sinner," Jesus was ever his "adorable Saviour." On his last Sunday he dwelt with peculiar feeling on the joy of seeing Him in His beauty, and "kissing His dear feet."

Of the Lord's bounty sent him for personal use he was found to have given away over £80,000, and when his will was proved his whole property amounted to about £60 and the furniture of his apartments. He is gone to his rest, but his works do follow him. The Orphans Houses in Bristol continue to be carried on, upon the same lines, under the direction first of James Wright, then of G. Fred. Bergin, and his life will be a standing witness for God to the end of the age. W. C.

JOHN NELSON DARBY.

J. N. D., the Tertullian of these last days, was the youngest son of John Darby of Leap Castle, King's County. The year of his birth, at Westminster, was 1800; that also of E. B. Pusey, who was to champion Anglo-Catholicism; and the career of each ended in the same year. The name "Nelson" was derived from the connection between his uncle, Henry Darby, commander of the "Bellerophon" in the battle of the Nile, and the famous admiral. He was educated at Westminster School, then at Trinity College, Dublin, where he graduated in 1819 as Classical Medallist. He was called to the Irish Chancery Bar, but soon afterwards, in 1825, took Deacon's orders from Archbishop Magee, by whom he was priested the next year. He was appointed to the Wicklow parish of Calary, residing in a peasant's cottage on the bog.

The Viscountess Powerscourt, from attending Drummond's Albury conferences on prophecy, started like meetings at her mansion near Bray, through which Darby met A. N. Groves and J. V. Parnell (Lord Congleton), introduced by his friend J. G. Bellett, who was in touch also with Edward Cronin and others like-minded in Dublin. All of these vindicated the functions of the Holy Spirit and the Christian hope, generally neglected. Darby, constrained by the scriptural view of the Church as independent of the State, relinquished his parochial position in 1827, and in the next year completed his separation from the Establishment by "breaking bread" in Dublin with the above-named associates.

He had also become acquainted in Ireland with Francis William, brother of John Henry (Cardinal) Newman. The younger of these, who was a Fellow of Balliol College, had so distinguished himself in the Oxford schools that, when presented in 1826 for the B.A. degree, the whole congregation rose in his honour. He became tutor to the family of Mr. (Chief Justice) Pennefather, Darby's brother-in-law. Thrilled by the personality of J. N. D., Newman persuaded "the Irish clergyman" to visit Oxford in 1830, and then introduced to him a former pupil, Benjamin Wills Newton, another First Classman, who was a Fellow of Exeter, G. V. Wigram of Queen's, Lancelot Brenton of Oriel; and W. E. Gladstone (afterwards Premier) of Christchurch, also met Darby, but succumbed to the influence of the elder Newman, who just then was select preacher before the University. The sadness of the lapse of F. W. N. to unbelief is relieved only by the

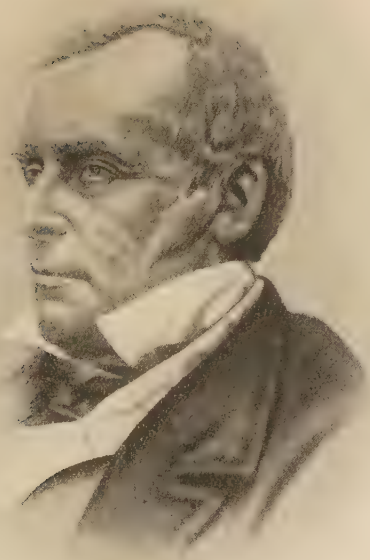
disclosure, in *Sieveking's Record* (1909), that "Christ is more and more" was one of his last utterances (1897).

Newton, who was a native of Plymouth, brought about a visit by Darby to that town, strongly evangelical through the ministry of Dr. Hawker, and influenced by the "separation" principles of John Walker, another Irish ex-clergyman. By the year 1832 a "gathering" of believers "to the name of Jesus," the first of its order in England, was definitely formed there. James L. Harris, resigning his local incumbency of Plymstock, united with the brethren, and started their first organ, *The Christian Witness*, to which J. N. D. contributed. S. P. Tregelles, the textual critic, who was Newton's brother-in-law, was "received" in 1836; after R. Chapman, at Barnstaple, and H. Craik with G. Müller, at Bristol, had taken a like position. Great simplicity and devotedness marked the company in those golden days.

In the year 1837 Darby carried the "testimony" to the continent, beginning with Methodists in Switzerland, so that by 1840 several French-speaking congregations had been formed, when his lectures on the hopes of the Church of God were delivered at Geneva. It was from his *Etudes sur la Parole* that the "Synopsis of the Books of the Bible" was produced.

Revisiting Plymouth in 1845 he found considerable departure from the teaching maintained elsewhere on ministry, justification, the secret rapture, &c. J. N. D. withdrew from the meeting as dominated by Newton, and an independent company was started. In the following year it appeared that B. W. N., whilst examining Irving's unhappy attitude towards the sinlessness of Jesus, had himself broached an alarmingly serious view of Christ's status as an Israelite, conceiving Him as born under curse. All those—none of them to be belittled—prominent in the controversy to which this gave rise are with the Lord, and present-day circumstances are widely different.

After developing the work in France, from 1853 Darby laboured amongst Baptists in Germany, and assemblies of believers arose at Düsseldorf, Elberfeld, &c., for whose use he produced the "Elberfeld Bible." Amongst others, Fraülein von Bunsen, amanuensis of her father the Chevalier, united with the *Darbisten*, so-called. During meetings of the Evangelical Alliance at Berlin J. N. D. met Dr. Tholuck (*cf.* "Autobiography of G. Müller") to whom he explained his views on gifts. The Halle theologian agreed that such was the



JOHN NELSON DARBY,

AUTHOR OF THE "SYNOPSIS OF THE BOOKS OF THE BIBLE"
AND NUMEROUS OTHER WORKS.

primitive system, but queried if it could still be realised. Darby's Scotch-like reply was, "Have you ever tried?" He provided his French-speaking associates with the "Pan Bible," and rendered like service to brethren in Great Britain. His English version of the New Testament, which Drs. Field and Weymouth have independently turned to account, was before the revisers in the seventies, and a complete edition of his English Bible appeared in 1890.

From 1859, besides the fields of labour already mentioned, J. N. D. ministered in Canada, the States, the West Indies, and New Zealand; also in Holland and Italy.

For fifty years he was strenuously engaged in original exposition of Scripture. The "Synopsis," recommended by Bishop Ellicott to the Gloucester theological students, acquired amongst J. N. D.'s adherents authority like that commanded by Wesley's "Notes" amongst Methodists. Professor Stokes has described it as "the standard of appeal. Every departure from that model is bitterly resented" ("Expositor's Bible," Acts I., page 382). But nobody has protested against such use of his writings more than Darby himself, for whom truth was "a growing tree" (*C. W.*, XXIII., page 191). J. N. D.'s ordinary style is repugnant, and in his correspondence reference is made to this as having exercised him. By contrast, his living ministry was matchless, and his "spiritual songs" are powerfully beautiful. Weakness in detail was another of his limitations. Nevertheless, in his own generation he singularly served the counsel of God. His criticism of that which he deemed error is usually trenchant and luminous.

The governing idea is the ruin of the Church, or apostasy of the dispensation (*C. W.*, I., p. 192), which was his "burden" ("Correspondence," I., p. 52); but he could echo words of Calvin (commentary on Psa. 102., verse 14): "The sadder the desolation into which the Church has been brought, the less ought our affection to be alienated from her." Loof's criticism of Darby's conception of the apostolic Church as "an organised *visible* society" (*C. W.*, XX., 450, *cf.* "Correspondence," II., 245, 278), that "Church" with him meant "that which the Protestant faith has always made of it" fails, because J. N. D. did *not* accept Augustine's distinction. He found "the essential principle of unity" ("Correspondence," I., 114) in the operations of the Holy Spirit. The Bishop of Birmingham considers him wholly wrong here; but then Dr. Gore's view of the relation of the Church to the Bible is very

different from that of J. N. D. No one, indeed, rightly instructed pretends that the position—one of *weakness*, as J. N. D. always said — is a logical one; none, for that matter, is to be found, *pace* Bishop Gore, outside Rome, as to which Darby held that the "historical" Church is a caricature of that exhibited in the New Testament. A controversy (1866) over his papers on the sufferings of Christ arose only from the objectors' failure to seize his real position.

In 1881 the theory of fellowship and discipline which he had accredited was used against him by his ablest supporter; the issue, as Darby described it, was one between "the Spirit" and "intelligence," he himself correcting his logic by his experience. The disintegration continued after his decease until, in 1908, the leading London section associated with his name, in their treatment of another provincial trouble, acted upon an interpretation of "divine principles" scarcely distinguishable from that of Kelly. Substitute Plymouth for London, and you have the metropolitan discipline of Newton! It were idle to inquire with which "remnant" of several lies "survival of the fittest." Many souls have been exercised with regard to healthier relations between brethren divided during the past sixty years. New problems have arisen, not to be solved by reference to the past. Collective reunion is discountenanced as likely to accentuate the disease; whilst individual surrender of that believed to be *human* is fraught with blessing to those concerned. Grace may be counted upon for any endeavour to strengthen in a scriptural way the things that remain.

Of the first little band in Dublin, already Groves, Bellett, and Cronin had passed away—Lord Congleton shortly to do so — when the turn came of J. N. D., on the 29th April, 1882. In his closing days at Bournemouth he recorded that he knew of nothing to recall; that Christ had been his object. Although a born leader, he was nobly simple in habit and manner, equally transparent and trustful. He had nothing petty about him. As occasion arose he would throw off religious conventionality. His ministry was ever in close touch with his pastoral visitation, in which he engaged every afternoon. Even if weakness lurked in it, his strength of judgment came of the predominance that the *moral* aspect of any matter had for him. He lived in the Bible, and recommended "thinking in Scripture." May that similarly ever remain our sole spiritual food, mainstay, and weapon. E.E.W.

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G. V. WIGRAM.

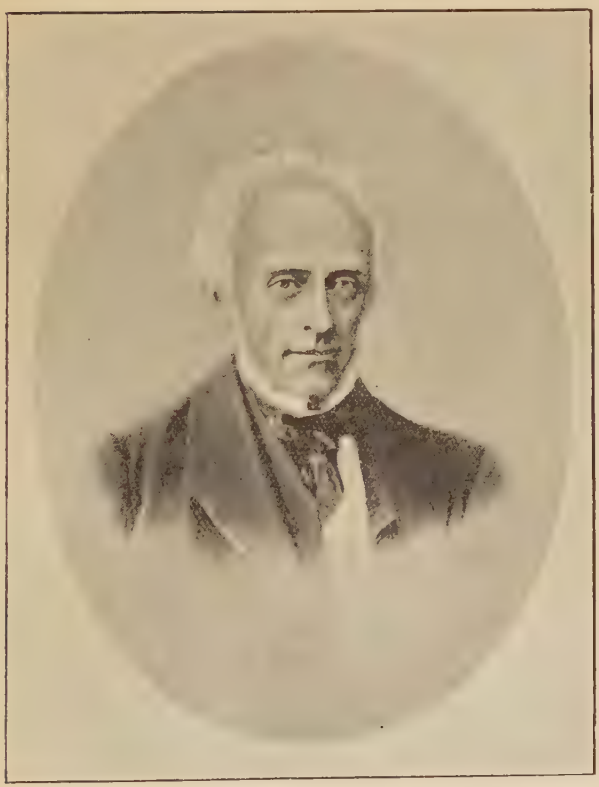
THERE have ever been believers eminent in the virtue of a prayerful habit of life, and the communion to which it gives rise. Such was George Vicesimus Wigram in these last days.

The twentieth child of Sir Robert Wigram—hence his middle name—he was born in 1805. Two of his brothers distinguished themselves in their respective careers; one James, became Vice-Chancellor in the Old Court of Chancery, and the other, Joseph Cotton, Bishop of Rochester.

GEORGE WIGRAM was converted whilst a subaltern officer in the army, and in 1826 entered at Queen's College, Oxford, with the view of taking orders. As an undergraduate he came into contact with Mr. Jarratt of the same college, and with Messrs. James Harris and Benjamin Newton, both of Exeter College, who were all destined to take part in the ecclesiastical movement with which Wigram's name is also prominently connected. This connection was strengthened from about the year 1830, when these friends, all Devonians, were associated with Mr. J. N. Darby in the formation of a company of Christians at Plymouth, who separated from the organised churches, and were gathered to the name alone of Jesus, in view of bearing a testimony to the unity of the church, and to its direction by the Holy Spirit alone, whilst awaiting the second coming of the Lord.

Wigram was active in the initiation of a like testimony in London, where by the year 1838, a considerable number of gatherings were formed on the model of that at Plymouth, and he began to feel that some kind of organisation was needed, whereby these neighbouring companies should act in concert; hence his letter to J. N. Darby, which will be found on page 60 of W. B. Neatby's "History." The formation of a London Saturday-evening administrative "central meeting" dates from that year.

Several years before this, Wigram's interest had been engaged in the preparation of Concordances, which should aid especially Bible students with no or but little knowledge of the original languages. The plan of these was determined on after conference with Mr. De Burgh, who found the workers, whilst there can be no doubt Wigram himself provided the money, although he humbly speaks of this only as "passing through my hands." The first to appear, in 1839, was the Englishman's Greek and English Concordance to the New Testament, and it was followed in 1843 by the Englishman's Hebrew and Chaldee Concordance to the Old Testament.



G. V. WIGRAM.

AUTHOR OF

"THE ENGLISHMAN'S GREEK AND ENGLISH CONCORDANCE TO THE NEW TESTAMENT," ETC.; COMPILER OF "HYMNS FOR THE LITTLE FLOCK."

These volumes have largely aided intelligent, if not scholarly, acquaintance with the background of the Bible in both its parts, so that their issue by Wigram was a signal service of his rendered to the Church of God, which after the lapse of years still makes itself felt. Compilers of later works on similar lines have more or less been indebted to his scheme—*cf.*, in particular, Scrivener's Reference Paragraph Bible.

In the years 1845-1850 Wigram was prominently concerned in the upheaval, with its melancholy result, which, originating at Plymouth, in spreading affected Bristol in particular. His sincerity was never questioned, his motives always recognised by the late G. Müller, much to the credit of this venerated brother. A veil may now well be drawn over the proceedings of that period. Happily, it is very easy to believe that Christ, and He alone, was the object of each.

A magazine known as the *Christian Witness* had for several years served as chief organ of the movement in its beginning. This had now lapsed, and a new periodical, entitled, *The Present Testimony* took its place under the editorship of Wigram. Amongst the papers it contained are his own on the Psalms, in which the Divine Names are distinguished in the text.

In 1856, he produced a new hymn book, "Hymns for the Little Flock," which for some twenty-five years remained the staple of praise in the meetings with which he was associated.

Ten years after the first appearance of the hymn book edited by him he stood by J. N. Darby once again at a critical juncture, when the question of the doctrine maintained by the latter on the sufferings of Christ introduced some further dissension. During the rest of his life he paid visits to the West Indies, New Zealand, &c., where his ministry seems to have been much appreciated. He passed away in 1879.

He was one accounted familiar with the sanctuary, who cared little to counsel others in their difficulties, referring them to the same resource. It is only upon the excellencies of such a man that one cares to dwell. Let all else, for those immediately concerned, sink into oblivion. E.E.W.

HENRY CRAIK.

HENRY CRAIK, for forty-four years the beloved colleague in ministry of the revered George Müller, of Bristol, was born at Prestonpans, East Lothian, on the 8th August, 1805.

HENRY CRAIK.

AN ABLE SCHOLAR AND MINISTER. COLLEAGUE OF A. N. GROVES AND GEORGE MULLER.

After a course of instruction in the Parochial School of Kennoway (of which his father was the master), he entered St. Andrews University at the beginning of the session 1820-21, and studied under Professor Alexander and Dr. Hunter. Here he speedily gained distinction for his proficiency in Greek. In an old memorandum book, among other entries is the following from Mr. Craik's pen: "1823-1824.—Attended Greek, Latin, Natural Philosophy, and Dr. Chalmers' lectures. Obtained a prize in the Latin, and two in the Greek, the highest honour, as before. This concluded my Philosophy course, and qualified me for entering St. Mary's College, or the Divinity Hall. During all these years I had been living without God, though I read the Scriptures, and kept up a kind of formal praying, as far as I can recollect. My happiness consisted principally in my companionship ; but I feel a difficulty in recalling my state of heart, except that I did not delight in the things of God."

In early days Mr. Craik's great mental powers made themselves manifest, and his own diary gives evidence of the extensive literary labours to which he devoted himself. Our space will not admit of any further reference to these. It was in the year 1826, and about the twentieth year of his age, that the great spiritual change occurred which resulted in the consecration of his great abilities to the service of his Lord and Saviour. This change he himself especially attributed to the conversation and society of his college companion, John Urquhart. In 1826 Mr. Craik moved to Edinburgh, where for a time he was engaged in tutorial work as well as study, and continued to enjoy the ministry of Dr. Chalmers. In the month of July in that year he "received a proposal to become tutor in the family of Mr. Groves, a gentleman then residing in Exeter," the well-known Anthony Norris Groves. This proposal was accepted, and he took up his abode in the family of Mr. Groves, where he remained two years. His admiration of Mr. Groves was very great, and while with him Mr. Craik commenced exposition of the Scriptures in a school-room at Heavitree. His time was now, and for some years onward, fully occupied with classical studies, in which he greatly delighted, and especially in the study of the original languages of the Bible.

In the year 1831 he took up his abode in Shaldon, Devonshire, and became pastor of the Baptist Church there. The same year he was married to Miss Mary Anderson, but after only a few months of married life she was taken from him early in 1832.

Mr. Craik's first meeting with Mr. Müller took place in July, 1829, at Teignmouth, and thus began the friendship which led on to the association in ministry, and which remained unbroken till death.

In March, 1832, Mr. Craik accepted a pressing invitation to preach in Gideon Chapel, Bristol. Crowds flocked to hear him, and the second Sunday the chapel was crammed. A week later he was joined by Mr. Müller, and the two preached alternately in Gideon, as well as in other chapels in Bristol. There were many striking conversions. On the 1st May, 1832, Mr. Craik and Mr. Müller returned to Devonshire, but soon afterwards the way was made quite clear to return and settle at Gideon Chapel. The conditions on which these servants of Christ consented to settle at Gideon were—That they should be considered only as ministering among the people, and not as occupying any fixed pastoral relationship; that pew rents should be abolished, and that they should go on as they had done in Devonshire in respect to the supply of temporal wants. Speaking of the removal of these two ministers of Christ to Bristol, Mr. Craik's biographer says: "If the angels of God have any knowledge, as we may reasonably suppose, of the future consequence of events, they must surely have rejoiced with exceeding joy as they witnessed the arrival of Mr. Craik and his colleague, Mr. Müller, in the ancient city of Bristol; for the former, in the course of a few years, was destined to take his stand among the very foremost of the ministers of the city; to become the friend and correspondent of some of the most able and learned men of the kingdom; an author eminent for his services in the cause of religion, Biblical criticism, and Protestantism, and, what is more, the spiritual father of some hundreds of Christian men and women; while the latter was not only destined to serve the cause of truth by his writings and his ministry of the Word, but, more important still, to become the Founder and Director of the New Orphan Houses on Ashley Down, and also of the Scriptural Knowledge Institution for Home and Abroad." After coming to Bristol Mr. Craik married a second time, the lady of his choice being Miss Howland.

The ministry begun at Gideon was afterwards transferred to Bethesda Chapel, and a little later Salem Chapel was also rented. In these buildings, for a long series of years, the church continued to grow and multiply, and the "little one became a thousand."

In a brief sketch like this it is impossible even to outline the course of events during the years of Mr. Craik's truly remarkable ministry, and we must close with a few words about the ministry and the minister himself. Mr. Craik was a man of true humility, self-forgetful to a fault, and exceedingly affectionate and approachable. To have known him and enjoyed his ministry is among the most precious memories of the writer. There was nothing heavy about his discourses, but verily they were solid to a degree. He was "mighty in the Scriptures," and his sermons were rich in expository wealth. One discourse of his would shed light on a large field of Scripture. His sermons on Sunday evenings usually lasted a full hour, but instead of this being a weariness or cause of complaint, it was with regret that hearers observed the approach of the time for closing the service. Rugged and somewhat careless in appearance, a stranger might at first be disappointed, but such a feeling would soon vanish before the outbursts of truly natural eloquence and the glowing fervour which habitually characterised his delivery. His readiness to enter into the spiritual difficulties of any member of the church was a marked feature, and the writer cherishes the memory of one such instance of a special kind, when he not only replied by a letter (which is still preserved), but took up the topic in question on two subsequent occasions in ministry. His removal in 1866, at the comparatively early age of sixty-one years, was an irreparable loss, and the immense concourse at his funeral testified that the loss was felt by the whole Christian community.

J. L. S.

J. G. BELLETT.

THE name of John Gifford Bellett will always be reverenced, and his memory ever cherished by those knowing the unction of his ministry from the products of his pen.

Born in Dublin in the year 1795, he was of an Anglo-Irish family connected with the Irish Established Church, which lost its status in 1869. He was educated at the Grammar School, Exeter, where he had as a school-fellow William Follett, who afterwards as an eloquent advocate distinguished himself at the English Bar; and from there Bellett proceeded to Trinity College, Dublin, now making the acquaintance—ripening into life-long friendship—of John Nelson Darby. Both were strong in classical scholarship, both read for the Bar—Bellett in London, and Darby in Dublin. Each was

J. G. BELLETT.

ONE OF THE EARLY BRETHREN OF DUBLIN. AUTHOR OF "THE MORAL GLORY" AND OTHER DEVOTIONAL VOLUMES.

"called" in Dublin, and practised but for a short time, Darby relinquishing that profession when he "took Orders," whilst Bellett, who had become a decided Christian during his teens, devoted himself as a layman not only to increased spiritual self-culture, but to participation in whatever religious service in those days presented itself to him as a "layman." By the year 1827 each of these two earnest souls was attending the meetings for the study of prophecy at Powerscourt House, in Co. Wicklow, and becoming detached from the conventional religion of Protestants around them as they advanced in knowledge of spiritual truth. In 1828 we find Bellett "breaking bread" with some friends like-minded—Francis Hutchinson and Edward Cronin, besides J. N. Darby and, it would seem, Anthony Norris Groves, who had brought with him from England similar, yet independent, convictions. To the end of 1829 their meeting-place was a private house in Fitzwilliam Square, Dublin, but in the year following a public meeting-room was engaged in Aungier Street of that city. John Vesey Parnell (afterwards Lord Congleton) is now found in their company. As between the various names mentioned, the actual priority in giving effect to their common belief is of small importance.

When others were called away for active promulgation of their views elsewhere, Bellett remained in Ireland, and Dublin in particular, where his residence was fixed for some fifteen years longer.

In 1846-1848 we find him residing at Bath, and he was not again settled at Dublin until about the year 1854, but thenceforth retained his home there to the time of his passing away in 1864. In 1859 he interested himself in the Revival which took place in the North of Ireland. During all these years he exhibited a notable example of lovable Christian tenderness, ofttimes assuaging the bitterness of conflict in ecclesiastical matters by his counsel and attitude.

Bellett's public ministry, as described by one who had the privilege of enjoying it during his residence at Bath, was that of one who "talked poetry;" so sweet and chaste were the sentiment and expression. The late R. Govett, of Norwich, a very good judge, who had read all the published writings of the leaders of the movement, gave as his opinion that Bellett was the most spiritual. His best known books are those on the "Patriarchs," the "Evangelists," the "Son of God," and the "Moral Glory of the Lord Jesus."

His name is dear to those who now experience exercise over the continuance of strained relations between brethren confessing common truth. J. G. Bellett's influence was all exerted in the direction of minimising alienation, and fulfilling the injunction, "be at peace among yourselves." Happy is the memory of any with such a reputation as his, of whom it can be said that, so far as is known, nothing said or left behind has been productive of or has aided dissension, but that all has tended towards removal of man-made barriers and the restoration of fellowship of heart in the fear of the Lord. E. E. W.

THE EARL OF CARRICK.

THE Right Hon. Somerset Arthur Butler, fifth Earl of Carrick and Viscount Ikerrin, was born 30th January, 1835. He succeeded to the title and estates when his brother died in 1846. He was educated at Harrow, joined the 1st Battalion Grenadier Guards as ensign and lieutenant in 1853, and took part in the campaign in the Crimea in 1855, being at the siege of Sebastopol, for which he had the medal with clasp. Our gracious King Edward VII. joined his regiment, and was placed in his company.

He retired from the army as lieutenant and captain in 1862, after which he spent much of his time in fishing, shooting, hunting, yachting, and looking after the interests of large properties for which he was trustee in Ireland and Yorkshire. He also took considerable interest in local matters.

The following is copied from an account of Lord Carrick's conversion, which was found among his papers:

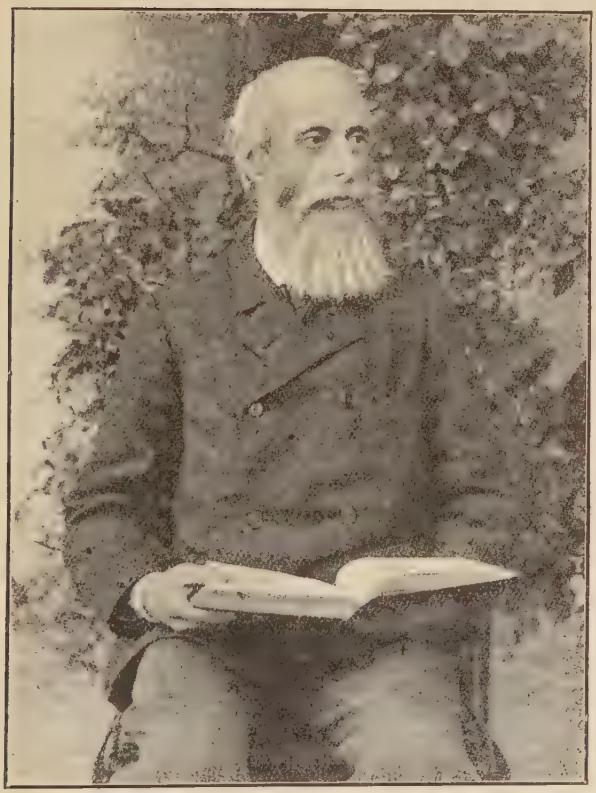
"I was converted in 1869, apart from any human instrumentality or any writings of man. After my conversion I set to work to study God's Word, spending hours day by day searching into prophecy, &c. In 1869 the Church of Ireland was disestablished by Act of Parliament, and I threw myself heartily into the work of re-organization for three or four years. I and another gentleman in this county were the first to call for a revision of the Prayer Book. I laboured on the Revision Committee for many days, trying with four or five others to get it altered according to God's Word. In this we entirely failed, but I learned that the whole Church of Ireland organization, from the top to the bottom, was unscriptural, and that it must be swept away—it could not be made scriptural. I

therefore came clean out, having no idea as to Church fellowship in the future; I knew nothing about either Open or Exclusive Brethren. I saw all denominations to be of man, and not of God; so I sat alone every Lord's Day. Before this, God impressed on me Jeremiah 33. 3, 'Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not,' and I told the Lord that if He would show me the hidden things I knew not, I would carry them out, no matter what the cost. From that day the Lord began to teach me. I saw in the Word that the scriptural way was for believers to meet together each Lord's Day to remember the Lord in breaking of bread; so I and three or four others began thus to meet, and now, after eighteen years, a meeting still goes on in this house, and then in any place where I find believers gathered to the Name of the Lord seeking to carry out Church order, there is my place in fellowship. Thus have I been for eighteen years seeking to obey Ephesians 4. 3, . . . the unity the Spirit has formed is that of *all* believers, all who are born again, are united into one in Christ (Ephes. 5. 30; Romans 12. 5; 1 Cor. 10. 17; 1 Cor. 12. 27). . . . What is needed is faithful men who will teach the truth, the *whole truth*, and nothing but the truth (2 Timothy 4. 2), and help on and encourage those of God's children who are seeking to carry out the principles and precepts of God."

His mother, Lady Carrick, was an intelligent Christian, and no doubt her prayers and example had an unconscious influence upon him.

Very many have to thank God they ever heard him preach the Word, and not only was the Word from his lips blessed, but by his life he was "an epistle of Christ, read and known of all men." Since his departure, a Christian lady, well known in Dublin as an earnest worker, told the writer it was noticing his holy life and his out-and-out acknowledgment of the claims of Christ upon him that made her decide for Christ some thirty years ago (Psalm 40. 3).

The last time he spoke was on 15th December at the morning meeting at Bray, the subject being "The Coming of the Lord." The last time he spoke at Mount Juliet was on the 5th chapter of 2nd Corinthians. He pointed out some of the things Paul said—"I know"—dwelt especially on the 10th and 20th verses, and explained about the judgment-seat of Christ being for believers. On the 20th verse he said it was as though Christ Himself was beseeching sinners to be reconciled, and begged



THE EARL OF CARRICK.

A GUARDSMAN AND FRIEND OF KING EDWARD VII., GREATLY RESPECTED IN THE SOUTH OF IRELAND.

any unsaved sinner who might be present to accept Christ. On the 1st verse he remarked about the dissolving of the tabernacle and our bodies being raised when the Lord came, and said he did not want to die—he was looking for the Lord to come for His people. He brought in the Lord's coming in almost all his late addresses. Now he is with Christ and all the redeemed in heaven, still looking forward to "the coming of the Lord."

He left for County Galway to stay with his half-sister, the Dowager Countess of Clancarty, who was very ill, and he appears to have taken a chill. Congestion of the lungs followed. On Saturday evening, 21st December, he realised he was dying, and said, "I will be in the glory land before the morning"; and so it proved. At 3.20 he took some refreshment, and enquired how his sister was. On hearing she was better, he said, "Thank God," and sank to rest, without even a sigh, at 3.30 a.m.

The funeral took place on Friday, 27th December, at his seat, Mount Juliet, in County Kilkenny. It was very largely attended by all classes, including the Protestant and Roman Catholic clergy, from Kilkenny, Thomastown, and surrounding districts, testifying to the very high esteem in which he was held. There was a short service in the mansion before the funeral started. The Scripture read was 2 Cor. 5, and the many truths which influenced St. Paul were pointed out as those which influenced the late Earl, viz., "His desire for the coming of the Lord; labouring to be acceptable, *i.e.*, well-pleasing to the Lord; the judgment-seat of Christ; the terror of the Lord; the love of Christ; that we should live for Him who died for us and rose again; that we are ambassadors for Christ," &c., &c. Two addresses were given at the grave. 1 Cor. 15. 47-58 was the Scripture read; the immediate blessedness of those who die in the Lord was set forth, a number of Scriptures being quoted. Attention was called to the fact that the departed Earl, though so kind and charitable, trusted in nothing but the Blood of Christ as an atonement for his sins; that death had no terror for him, nor has it for any who understand the Gospel; that the Lord Jesus is for His people living in heaven with all power there and here; that it does not take longer in the 20th century to repent and exercise faith in the Lord Jesus than it took the dying thief, who heard from the lips of our Lord that he would be with Him in Paradise that very same day in which he had reviled Him.

We must not think that position frees those who have it from the trials of this world. The late Earl was much tried in various ways; his health was very unsatisfactory, and he suffered much in body. His troubles began when he was a boy at Harrow, and he often spoke of the grief he had at hearing that his estates, which were much encumbered by past generations, had been forced into the newly-appointed Encumbered Estates Court and sold at about seven years' purchase. He was much grieved at the cruel murder of his wood-ranger, a man for whom he had a great regard, and who was a Christian in fellowship at the meeting. His trials were many and various, but God overruled them in blessing to his soul and to His own glory, and made his ministry more sympathetic than it otherwise would have been.

Lord Carrick was a diligent student of God's Word, and believed firmly in the verbal inspiration of the original Scriptures. He was one who believed in waiting upon God in prayer, and thus he got his message from Him and delivered it faithfully. He was naturally shy and reserved, but he soon felt at home with Christians. He was very kind to children and young people, and won their confidence. The grief of many of those about Mount Juliet was very marked; they felt they had lost more than a kind master and neighbour.

The Earl never married, so that the title passed to his second cousin.

CHARLES STANLEY.

MANY have reason to praise God for blessing and help received through the perusal of tracts with the well-known initials, "C.S." being the initials for CHARLES STANLEY, of Rotherham. Born in a Yorkshire village, he was left an orphan at the age of four. At seven he had to earn his living in the summer by working in the fields, and in the winter months he attended the village school. When a merry little fellow of eight summers a gentleman who knew him said, "You will either be a curse or a blessing to mankind." This prediction was a true one, and by the mercy of God "C. S." became a channel of blessing to hundreds and thousands of his fellow-creatures. His conversion took place when he was a boy of fourteen, and shortly afterwards he began to "tell to all around what a dear Saviour he had found."

At the age of twenty-three we find him starting on his own account in the hardware business in Sheffield. For many years he traversed England as a commercial traveller, and at the same time did "the *work* of an evangelist." From help he obtained through a Captain W—— the Bible became a new book to him. It was his daily study, and "he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Though only possessed of a small capital when he commenced business, he managed to devote a good deal of time to preaching the gospel and teaching believers in various parts of the kingdom. Speaking of those early days, forty years after, he says: "Seldom in those days did the Lord open my lips without some soul being converted. Not that this appeared at the time, but I have met them everywhere, ten, twenty, or thirty years after." Instances are given of the Lord's thoughtful and tender care when in business straits, proving the truth of the promise, "Them that honour Me I will honour" (1 Samuel 2. 30). God marvellously blessed his labours in the salvation of the perishing, and in the edification and comfort of Christians.

"C. S." believed in the Lord's special and direct guidance of His servants. Again and again he was deeply impressed with the conviction that he ought to go to places to preach the gospel where he had never been; and on many such occasions he found a people anxious to listen. Here is an instance. "Three of us felt led to go to Leamington. We had a little notice printed, about the size of a small envelope, asking the Christians of Leamington to come together in the Music Hall at three o'clock for prayer for the Lord's blessing on the Word to be preached in the hall that night. About two hundred come together, and oh! what a cry of united expecting prayer went up to the Throne of Grace. At seven the large hall was filled. That night God answered prayer. It was the birth-night of many precious souls. It was said some hundreds found deliverance and blessing that night." By the way-side and river-side, in railway carriages and steamboats, at balls and races, in halls and chapels, in kitchens and drawing-rooms, theatres and concert halls, Charles Stanley nobly witnessed for his Lord and Master. "He being dead yet speaketh" by hundreds converted through his preaching, and through the scores of tracts and booklets he has written.

What Christian worker has not heard of the "C. S." tracts? He tells how he began this most blessed service for the Lord.

CHARLES STANLEY,

AUTHOR OF THE FAMOUS "C.S." TRACTS AND BOOKS, AND "RAILWAY INCIDENTS." AN ENTHUSIAST IN WORK FOR GOD.

"I had been preaching the Word at T——, and brother W—— said to me, 'Why don't you print some of those incidents of the Lord's work in the railway carriages? I am sure the Lord would use them.' I said I had never thought of it. He urged me to do so. How little did I think at that moment that the Lord would use them in so many languages."

The objects he had in view in writing the tracts are stated. "To look to God to give me to write just what He pleased, and to enable me to write it plainly without any adornment. To never allow me to write with a party feeling, but to write for the whole Church of God, or gospel to every sinner. In every incident related to give the exact words as near as I could recollect." Speaking of his address on "Mephibosheth," he remarks: "I believe the Lord rarely ever led me to preach from Mephibosheth without souls being converted. He has been pleased to use that tract very often when repeated to the sick and the dying, and also through others preaching it. Mr. M—— told me he had preached it in almost every city and town in America, and, he thought, never without souls being brought to God. It would fill a volume to tell of the great number of cases that have been brought before my own notice."

His counsel to Christian workers is most seasonable and helpful, and is worthy of prayerful and careful consideration. Invaluable is the following testimony: "I have always found blessing and results in proportion to communion with Christ in His love to the whole Church, whether in writing or preaching; and no Christian can prosper in his own soul unless he is seeking the welfare of others."

Speaking of "the righteousness of God," he says. "Nothing short of the revelation of the righteousness of God in justifying the sinner can sustain the soul, either in passing through the storms of temptation of the world, the flesh, and the devil, or in faithfully preaching the gospel to others. I would strongly press the prayerful study of the Epistle to the Romans on all young preachers of the gospel as to the basis and revelation of the righteousness of God." Yet more: "Another thing I would impress, unfeigned dependence on the Holy Spirit, whether as to a holy life or preaching the gospel."

Speaking of divisions among God's people, he remarks: "It is the state of the soul that is the root cause of division. False representations, bitterness and evil speaking, spiritual pride, vain conceit, worldliness, and want of uprightness."

Charles Stanley was called from his earthly home in Rother-

ham, to the Heavenly Home, in 1888. He has left behind him a legacy in the form of the "C. S." tracts, which will cause his name to be honoured, and to shine brighter and brighter unto the Perfect Day. A. M.

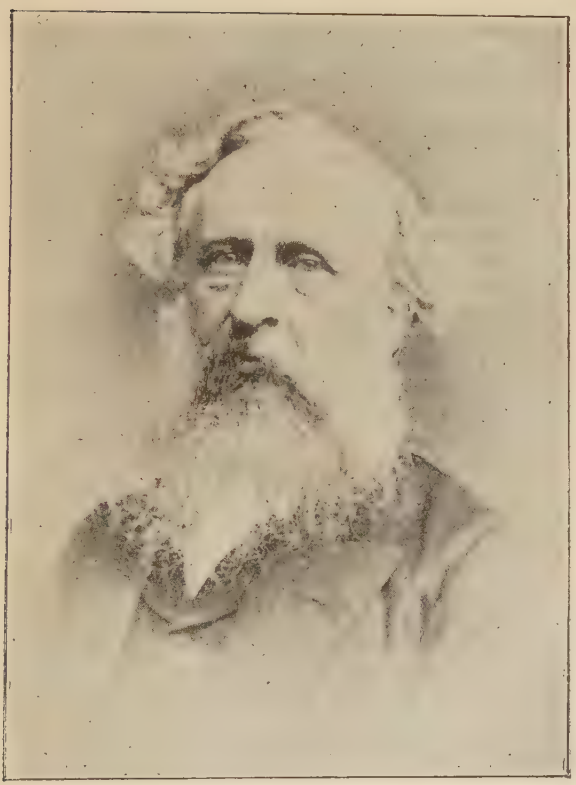
HENRY GROVES.

HENRY GROVES, the eldest son of Anthony Norris Groves, missionary to Persia and India, was born at Exeter, in Nov., 1818. Together with his brother Frank, who was a little more than a year his junior, he had for his earliest teacher, Mr. Henry Craik, afterwards so well known in connection with Mr. George Müller, of Bristol, and was linked up with Lord Congleton, Dr. Cronin, and other devoted servants of God. He was ten years old, and his brother was nine, when they accompanied their parents and John Kitto through St. Petersburg and Moscow to Baghdad. They commenced their travels in May, 1829, and continued them till December. The fatigue and danger of that long journey early taught the boys to endure hardness; but those travelling experiences were as nothing to what lay in store for them at their destination. In April of the following year, the plague broke out in Baghdad, and the mortality often considerably exceeded a thousand a day. Fifty unburied corpses might be seen during a walk of 500 yards, and the wails of naked and starving children who roamed the streets were heart-breaking. When this calamity was at its height, an inundation of the river took place. Upwards of 5000 houses crumbled, and in many cases crushed the inhabitants, but a small strip of rising ground at the end of their street saved the missionary's family from the water entering their dwelling. Mrs. Groves had died of the plague, and the stricken household presently found themselves, after the subsiding of the water, threatened with another danger—the doomed city was besieged by a Turkish army. Bullets were constantly flying overhead as they slept on the house-top, and bands of robbers broke once and again into the house, carrying off whatever they chose. During all this time the necessities of life had risen to an enormous price, and the food so dearly purchased had to be eaten at night and in the cellar, to prevent its falling into the hands of the lawless and starving mob.

At length deliverance came, and also fresh missionaries

from England. The boys' deaf tutor (afterwards the celebrated Dr. Kitto) returned home, and the friends who arrived took up their education to some extent; but so terrible were the experiences of those days, that Mr. H. Groves said that after leaving England, he cannot remember that he was a boy at all. The brothers continued in Persia till 1834, when they went to India and joined their father in many efforts to establish a self-supporting mission. Converts among the Hindoos becoming outcasts, it was thought by farming, silk, and other industries to give them some means of livelihood. Partly through inexperience, but more on account of the impossibility of producing profitably alongside of native labour, these schemes failed one after another. After ten or twelve years Mr. A. N. Groves' health broke down, and he came to England in 1852, and died in the house of his brother-in-law, Mr. George Müller. Meanwhile Mr. Henry and Mr. Frank Groves had been appointed jointly superintendents of a sugar-refining factory in South India. For many years this prospered very fairly in their hands, but, after 1857 (the year of the mutiny), the price of the raw material rose to double what it had previously been, and was no longer remunerative.

During that year Mr. H. Groves had visited England, and Ireland, and also America, and was deeply impressed with the work of revival which he witnessed. He longed to be free to give himself wholly to the work of the Gospel, and the way for this was made plain in 1862, when the Indian factory was sold to a native firm without occasioning loss to the original shareholders. The following year found Mr. Groves commencing the service on which he had set his heart in Bristol, and in 1868 he paid a visit to Kendal, for a few weeks as he thought, but here he settled, and though constantly travelling over the United Kingdom in the service of the Gospel, during the following three-and-twenty years it never ceased to be his home; and here he fell asleep on Thursday afternoon, 2nd July, 1891, after some fourteen months' illness. In May, 1890, a chill he took brought to light a serious state of vital organs in the form of a sudden paralytic weakness. His gracious Master kindly enabled him, even after this, to minister the Word now and then to the Kendal Assembly, and to pay some visits to fellow-sufferers, and to continue, more or less, his Bible readings in his own house, warned though he was that all mental exertion was dangerous, and might be at any time fatal. On 22nd April, he took part with Gen. Halliday at the



HENRY GROVES,

OF PERSIA, INDIA, AND BRISTOL, AND MANY YEARS "OF KENDAL";
PASTOR, TEACHER, AND MISSIONARY HELPER.

burial of a much-esteemed sister in Christ, at Kendal, from which time long-standing disease made rapid progress. Yet so gentle, that by God's blessing on medical care, and on most affectionate and skilful nursing, paroxysms of suffering were avoided, and almost to the day before his death he was able to move to a sitting room. Mrs. Groves' invalid state—almost as feeble as himself—made God's fatherly kindness in this all the more marked. Specially also the arrival from India, a few weeks before, of his nephew and nieces, Mr. and Mrs. Frank Groves and Miss Groves. To these he had been, in former days, almost as a father as well as uncle.

Thus in the midst of family life, and in what he still could do of pastoral and teaching work, did he "finish his course," as he had, by God's grace, and by God's special calling to public ministry, in early life begun it.

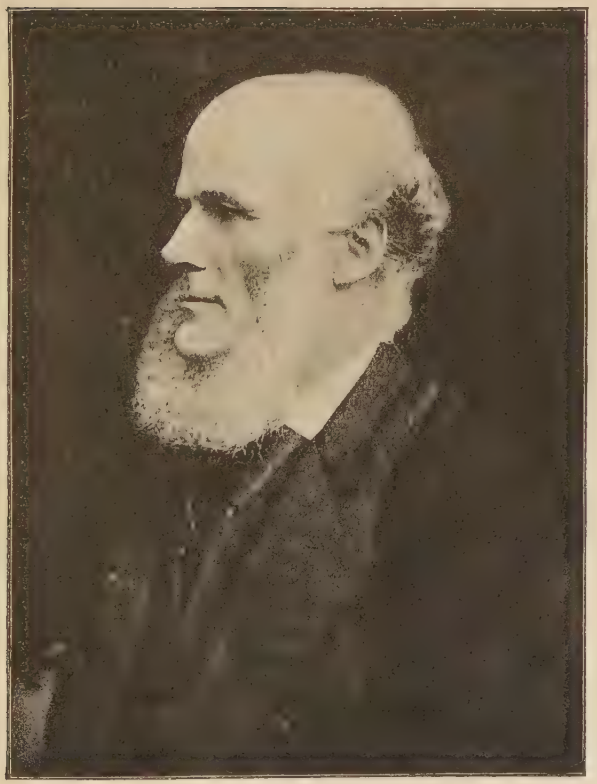
The funeral at Kendal, 7th July, was largely attended; and Mr. James Wright, of Bristol, reminded those present of the aim of our departed brother in his ministry: (1) to teach what was "noted in the Scripture of Truth"; (2) to point to Him who said, "I am the Truth"; and (3) to exhort God's children to "walk in the truth."

C. H. MACKINTOSH.

CHARLES HENRY MACKINTOSH was born in Glenmalure Barracks, County Wicklow, Ireland, in October, 1820. His father was a Captain in the Highlanders' Regiment, and had served in Ireland during the Rebellion. His mother was a daughter of Lady Weldon, and of a family long settled in Ireland.

At the age of eighteen the young man experienced a spiritual awakening through letters received from his sister after her conversion, and obtained peace through the perusal of J. N. Darby's "Operations of the Spirit," being specially helped by words to the effect that "it is Christ's work *for us*, not His work *in us*, that gives peace."

Entering a business house in Limerick, the young Christian "gave attention to reading," and diligently applied his mind to various studies. In 1844 he opened a school at Westport, throwing himself with much enthusiasm into educational work. His spiritual attitude at this time may be inferred from the fact



C. H. MACKINTOSH,

ONE OF THE BEST KNOWN EARLY BRETHREN; AUTHOR OF "C.H.M.'S NOTES" ON THE PENTATEUCH, FOUND IN MANY LIBRARIES.

that he aimed at keeping Christ enshrined in the citadel of his life, and making Christ's work his chief concern. At length, in 1853, he feared that his school was becoming his primary interest, and accordingly he gave it up.

In the meantime his pen had been busy with expository notes on the books of the Pentateuch. At intervals during the past forty years the volumes of "Notes by C. H. M." have been issued, one each upon Genesis, Exodus, Leviticus, and Numbers, and two upon Deuteronomy. These works, which are characterised by a deep-toned evangelical spirit, have been published in successive and large editions, and the Preface was signed by his friend Andrew Miller, who correctly says of the teaching: "Man's complete ruin in sin, and God's perfect remedy in Christ, are fully, clearly, and often strikingly presented."

As an expositor, "C. H. M." had a perspicuous style, and presented his views with much strength. Some of his deductions were of a type which the generality of believers would regard as peculiar; but for loyalty to God's Word, and unswerving trust in Christ, no writings could be more stimulating.

His contempt for *sceptical unbelief* in all its lights and shades was expressed as follows in his "Notes on Deuteronomy":

"Nothing can be more miserably contemptible than the books which infidels write against the Bible. Every page, every paragraph, every sentence only goes to illustrate the truth of the apostle's statement that "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." Their gross ignorance of the subject with which they undertake to deal is only equalled by their self-confidence. Of their irreverence we say nothing; for who would think of looking for reverence in the writings of infidels? We might perhaps look for a little modesty, were it not that we are fully aware of the bitter *animus* which lies at the root of all such writings, and renders them utterly unworthy of a moment's consideration. Other books may have a dispassionate examination; but the precious Book of God is approached with the foregone conclusion that it is not a Divine revelation, because, forsooth, infidels tell us that God could not give us a written revelation of His mind.

"How strange! Men can give us a revelation of their thoughts, and infidels have done so pretty plainly; but God cannot. What folly! What presumption! Why, we may lawfully inquire, could not God reveal His mind to His creatures? Why should it be thought a thing incredible? For no reason whatever, but because infidels would have it so. The wish is, in this case assuredly, father to the thought. The question raised by the old serpent, in the garden of Eden, nearly six thousand years ago, has been passed on from age to age by all sorts of sceptics, rationalists, and infidels, namely, 'Hath God said?' We reply, with intense delight, Yes; blessed be His holy name, He has spoken—spoken to us. He has revealed His mind; He has given us

the Holy Scriptures. 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' And again, 'Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope' (2 Tim. 3. 16, 17; Rom. 15. 4).

The Lord be praised for such words! They assure us that all Scripture is given of God, and that all Scripture is given to us. Precious link between the soul and God! What tongue can tell the value of such a link? God has spoken—spoken to us. His Word is a rock against which all the waves of infidel thought dash themselves in contemptible impotency, leaving it in its own divine strength and eternal stability. Nothing can touch the Word of God. Not all the powers of earth and hell, men and devils combined, can ever move the Word of God. There it stands, in its own moral glory, spite of all the assaults of the enemy, from age to age. 'For ever, O Lord, Thy Word is settled in heaven.'"

After ceasing scholastic work, "C. H. M." went to Dublin, where he began speaking in public. For many years he boldly stood forth in defence of the Gospel, and to proclaim the truth, and God owned his labours in a remarkable degree. When the Revival swept over Ireland in 1859-60, he was very active, and some account of his labours may be found in the early volumes of "Things New and Old." He was a man of great faith, and was ever ready to testify that though God had often tried Him he had never allowed him to suffer want in the matter of life's necessities while engaged in Gospel work and without material employment.

During the last four years of his life he resided at Cheltenham, and when unable, through the weakness of advancing years, to do much on the platform, he still continued to write. His last series of tractates was entitled "Handfuls of Pasture." As long as possible he followed his much-loved work of visiting the sick and solitary of the household of faith; but his wife having died a year or two ago, there came a time when other disciples visited him in sickness and solitude. As the months went by he sent forth his "Handfuls," and circulated his booklets among friends and acquaintances.

The influence of his writings cannot be estimated. He was continually receiving letters from all parts of the world acknowledging the satisfying character of his teaching on the books of Moses.

His first tract in 1843 was on "The Peace of God." When in 1896 he despatched a manuscript to his publisher on "The God of Peace," his hand was stayed, and a few months later

he entered into rest. His "Miscellaneous Writings" have been bound up in six volumes, corresponding with his expositions.

He peacefully fell asleep on 2nd November, 1896, and four days later devout men carried him to his burial in Cheltenham Cemetery. His remains were laid by the side of those of his loved wife, and in the presence of a company gathered from many quarters. Dr. Wolston, of Edinburgh, discoursed on the burial of Abraham, from Genesis 25. 8-10 and Hebrews 8. 10. Before dispersing, the company sang J. N. Darby's beautiful hymn:

"O bright and blessèd scenes,
Where sin can never come;
Whose sight our longing spirit weans
From earth where yet we roam."

SIR EDWARD DENNY, Bart.

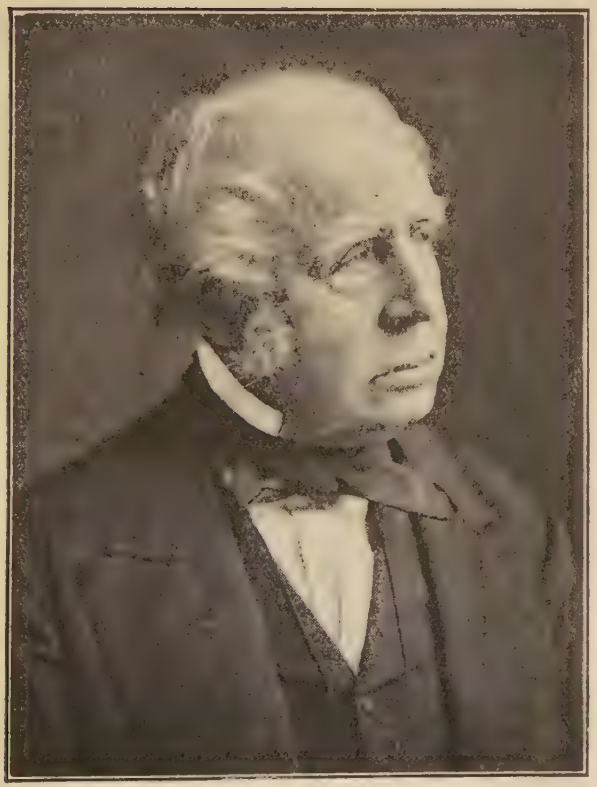
IT is especially pleasing for the Christian to enumerate amongst the "poets of the sanctuary" and the sweet singers of the Master one whose advantages of birth, fortune, and title raise him above the level of his fellow-believers.

And such an one was the author of "Hymns and Poems," including, "A pilgrim through this lonely world" (11)*, "Bright with all His crowns of glory" (31), "Sweet feast of love divine" (252), "What grace, O Lord, and beauty shone" (316), "While in sweet communion feeding"(323), and numbers more—all breathing loyalty to his Lord and Master, with intimate knowledge of His truth and will—dealing lovingly with His coming again and His millennial glory, with many a sweet stanza on the Pilgrim's Path and Portion.

Sir EDWARD DENNY, Bart., of Tralee Castle, County Kerry, was born 2nd Oct., 1796, succeeded his father as fourth baronet, August, 1831, and fell asleep in June, 1889, aged 93.

The following interesting notice of our dear brother is culled from the *Leeds Mercury*, 19th June, 1889: "Nearly the whole town of Tralee belonged to him. He had an opportunity twenty years ago, when his leases fell in, of raising his rents to figures that, in some cases, would not have been considered extortionate had they been quadrupled. He, however, decided to accept the old rates. The result was that he was almost alone in escaping any reduction at the hands of the Land Commission. So far as he was himself concerned, a little money went a long way, but he gave liberally to poor relations

*Numbers refer to "Believers' Hymn Book." Staff or Sol-fa Music, 3/6, post free.



SIR EDWARD DENNY, BART.,

AUTHOR OF SOME OF THE CHOICEST DEVOTIONAL HYMNS

PROPHETIC STUDENT, AND EXPONENT.

and to the development of religious work in connection with 'the Brethren.' Living in a quiet way in a cottage at Islington, he devoted his time to the study of the prophetic books. His rental income from Ireland was about £13,000 a year."

In the year 1848 he published "Hymns and Poems," and ten years afterwards, a Chart, entitled, "A Prophetical Stream of Time; or, An Outline of God's Dealings with Man from the Creation to the End of All Things;" also two Charts, entitled, "The Seventy Weeks of Daniel" and "The Cycle of Seventy Weeks," and yet again, a Chart, entitled, "The Feasts of the Lord." These publications, with many others, will attest his deep insight into the Word of God, which he loved so well.

Sir Edward was brought under conviction of sin by reading "Father Clement," and soon confessed his Lord, ministering to the poor, and to the saints, in a most unassuming manner. He was much loved and esteemed in London, and was connected mostly with the Park Walk Assembly.

It was the writer's privilege to meet with Sir Edward at his residence in the Bolton Gardens; and in his study there to spend some time in his company. Aged, yet sweetly communicative, it was a valued time of communion as our minds reverted to scenes of the past, and the Lord's gracious dealings with His people. In order to test our brother's memory, I remember repeating one of his hymns, with a slight change of words. It was detected at once, and proved there was little falling off of that loving and bright intellect, though ninety years were creeping on the aged baronet. On parting he gave me his photo, so seldom given, which is here reproduced.

May I close this account with an extract from his Introduction to his "Hymns and Poems?" Speaking of 1 Corinthians 13, he writes: "Love, then, as we read, being 'the greatest of these,' seeing that the blessed God is Himself essentially Love, our hopes should not surely come short of that day when He whom, not having seen, we love, will reveal Himself to our hearts in all His attractions; when our powers of loving will be fully developed. And this will not be till the whole family meet in the house of their Father; till the Bride, the Lamb's Wife, is actually enthroned with her Lord. 'Come, Lord Jesus!'"

"Then weep no more—'tis all thine own:
His crown, His joy divine;
And sweeter far than all beside—
Till He Himself is thine."

A. M-E.

JOHN G. M'VICKER,

A CONVERT OF '59, GREATLY USED IN NORTH OF IRELAND, AND AFTERWARDS IN LONDON.

JOHN G. M'VICKER.

MR. M'VICKER was born in Belfast on 15th March, 1826, and died in London on 5th January, 1900, at the age of nearly 74 years. For more than forty of those years he knew that God was his salvation, and in that knowledge he served Him—chiefly, at first, in the North of Ireland, and, later, in London.

He was in his earlier years a Presbyterian minister. Having ceased to be so, he continued until the end, disclaiming any denominational name, to teach and preach Jesus Christ.

It was during the awakening of 1859 that he was brought into the light which lightened him during all his after days. A man so living as he was, so large of heart and so sympathetic, could not, and did not, fail to suffer. For suffering he had a great capacity, and his trials were many. God "acquaints His comforters with grief," and Mr. M'Vicker was one who, having suffered, could, deeply feeling, console those needing comfort. They are very many, and they are everywhere to be found.

He loved Scotland, and often visited this country. Who that has heard him speak in the meetings in Glasgow, or, perhaps especially, heard him pray, will forget him? He spoke once on, "Sirs, be of good cheer, for I believe God, that it shall be even as it was told me" (Acts 27. 25). Let that stand as expressive of the man and of his ministry. "I believe God." Certainly he did that; it was his characteristic, personally. "Be of good cheer . . . it shall be even as it was told me." Such was the tenor of his ministry. "Be comforted; not one word shall fail, for the guarantee of fulfilment is the character of God."

He was preaching in Clapton Hall, Stoke Newington, during December, and brought his service to a close there at the end of the month. On Sunday morning, 31st December, he gave out the hymn of which the first verse is:

> "Away with our sorrow and fear,
> We soon shall have entered our home;
> The city of saints shall appear,
> The day of eternity come."

On Friday, 5th January following, he was occupied in visiting during the afternoon, went home, and after tea retired to his room. There, suddenly, at about eight o'clock in the evening, the end came and he fell asleep.

He was of a strong frame, not tall, but compactly built and solid. He had been black-haired and black-bearded when young; latterly his hair was iron-grey and his beard white; eyebrows bushy, over large, dark eyes. The face, when in repose, had a sad look, as the countenance of one who had known pain and sorrow. His heart was of the warmest and most capacious. There the flame glowed continually. He had a most hearty appreciation of what was good, or beautiful, or well said. A brief, hearty laugh would break from him when he was pleased, which was not seldom. He was of a strong intellect, and adequately furnished by education. He had read considerably, within certain limits, his range in that field being restricted by the fear of God. In thinking he was exact, and in expression accurate. His mental processes might be called severe. There was no slovenliness about him. His attire was plain, and his handwriting was, to the end, of a clerkly neatness and clearness. God was in all his thoughts; the rock of his strength and his refuge was in God. The Word of God, continually meditated upon, fed him, and by constant recourse to God in prayer his strength was continually renewed.

The loving are the beloved, and such was Mr. M'Vicker. God's grace is manifold, and it is bestowed upon many. We shall see other gracious and gifted men, but those who knew him will agree in saying that we shall not see one exactly his like again. They will also agree that, if poorer by his loss, they are lastingly enriched in the memory of what, through grace, he was.

A. S.

JOHN DICKIE.

JOHN DICKIE, the writer of letters published under the title of "Words of Faith, Hope, and Love," was born in January, 1823, in Irvine, a small seaport town in Ayrshire, and was early bereaved of both parents. He was a delicate boy, of a sensitive temperament, modest and retiring, but of a kind and warm-hearted disposition. At an early age he developed studious habits, and he made such progress that he was enabled in the year 1841, by means of what he earned by teaching, to enter Glasgow University.

About this time the great crisis in his life occurred. He became deeply anxious as to his spiritual condition; and, his conscience being tender, he felt sin to be an intolerable burden

till, when between nineteen and twenty years of age, he was led to accept the Lord Jesus Christ as his all-sufficient Saviour. Yet even after this his conflicts with sinful self and the Wicked One were many and severe. The deep spiritual experiences which he thus early passed through doubtless gave character to his after Christian life.

Having with his whole heart yielded himself to God, he felt that he was no longer his own, but the Lord's, and he resolved to consecrate his life to His service. He ardently desired to become a minister of the Gospel, and to this end, after finishing his University career, he entered the Divinity Hall. But towards the close of his first session, symptoms of pulmonary consumption began to manifest themselves, and during his second year his health completely failed. He consulted some of the most eminent physicians in Glasgow, whose opinions of his case were hopeless, and under these circumstances he returned to his friends in Irvine. He gradually became worse, and for over two years his voice so completely failed that he was able to communicate with his friends only by means of the dumb alphabet. Subsequently he went to London to consult a distinguished specialist on chest diseases, but his opinion was the same as that given by the home doctors.

Turning his back on the capital, he said to himself: "If it is God's will, notwithstanding this verdict, I shall survive; if not, His will be done." Studying his own constitution, he adopted a system of dietetics which he believed suitable, and lived a life of extreme abstemiousness. This treatment was doubtless the means of prolonging a singularly useful life for a period of over forty years. After some years his health improved considerably, and for several years he found a sphere of much usefulness as a missionary in his native town.

In the year 1858 Mr. Dickie removed to Kilmarnock at the invitation of Mr. John Stewart, a well-known Christian gentleman, and a devoted labourer in the Master's vineyard. Here he remained for about twenty years, often prostrated through weakness; but with much patience he persevered in the Lord's work, counting upon the sufficiency of His grace. He identified himself with a company of God's people, gathered to the Name of the Lord Jesus, who met in a building erected and maintained by Mr. Stewart. Here Mr. Dickie ministered regularly in word and doctrine, exercising the gifts with which God had endowed him.

His labours among the dissipated and openly ungodly, as

JOHN DICKIE.

THE M'CHEYNE OF AYRSHIRE, WHOSE "WORDS OF FAITH, HOPE, AND LOVE" RESEMBLE SAMUEL RUTHERFORD'S LETTERS.

well as among the poor and sick, were not in vain. God enabled him to win many trophies of grace, and pluck brands from the fire. Not the least remarkable of these was a blacksmith named Philip Sharkey, a man most profane, a drunkard, and at times a terror to his neighbours. This man Mr. Dickie sought out, and, after long, patient, and prayerful effort, had the joy of winning him to trust in the Saviour; his subsequent life and triumphant departure to be with God being the evidence of his true conversion. Mr. Dickie wrote an account of this interesting case, and it was published under the title, "Philip Sharkey, the Kilmarnock Blacksmith." The circulation was enormous; one gentleman alone purchased for distribution 100,000 copies. He afterwards wrote many other tracts and booklets, among them being "The Devil's Cradle," "Christian Thoroughness," "Stewardship," "Divine Compensations," &c., the circulation of each reaching many thousands. He also became a contributor to several religious periodicals, and in particular to the "Family Treasury." Besides his prose writings, Mr. Dickie wrote many poems and hymns.

In the year 1878 he became so feeble in health that he left Kilmarnock and returned to Irvine to reside with his sister and her husband, Provost Watt. For a few years after his return to his native town he was enabled to go about serving the Lord, though in much physical weakness; but in the year 1882 his little remnant of strength completely failed, and for the remaining eight years of his life he was confined wholly to his room, never having been able to leave it again, except on one occasion in the summer of 1890, and that only for a few minutes. His utter weakness and sickness hindered him from seeing any but his immediate relations, who ministered to him with all the kindness that affection could prompt.

During these eight years his sufferings were very great—much pain, constant sickness, excessive weakness and sleeplessness, together with nervous irritability of the brain, were his portion. Yet such was his experience of the sufficient grace of the Lord, that at the close of them he could say that "they were the cream of his whole life." On 18th January, 1891, he gently fell asleep. When the pangs of death were upon him, his eyes being closed, he was asked if he was sleeping. He replied, "Just musing on the sufferings of the Cross," and so, conscious to the last, he passed from this place of suffering into the presence of his Lord. His mortal remains were interred in Irvine Cemetery in presence of many friends.

The writer of this brief sketch had the privilege of becoming acquainted with this most devoted servant of God on his coming to Kilmarnock in 1858. The friendship which then commenced continued while they remained in that town, and also after the writer became resident in Ireland, and a correspondence was maintained to the end. The letters thus written by Mr. Dickie were so full of scriptural instruction and comfort that after his decease they were published in two volumes under the title of "Words of Faith, Hope, and Love." The first volume contained only letters written during the last eight years of his life, when the Lord was bringing His dear servant through the furnace of affliction—dealing with him in a way most painful to the flesh, but also in the tenderest love, effectually purging away the dross, leaving nothing but the pure gold. And how graciously He sustained His child during this trying experience, enabling him to "rejoice with joy unspeakable and full of glory," these letters fully disclose. Many of God's dear but afflicted children having derived comfort and blessing from the first volume of letters, the second volume was published. This latter contains letters written during a more extended period. They are the expression of deep spiritual experience, and are full of heart-searching yet comforting scriptural exposition. These two volumes have been and are being made a blessing to many of God's people, and of the writer of them it can be truly said that, "He being dead yet speaketh." J. T.

GEORGE BREALEY.

GEORGE BREALEY was a capital tract writer, and the "Blackdown Tracts" have been scattered far and near, and God has used them in the conversion of many souls. He was best and most widely known in the south and west of England as a willing-hearted, warm-hearted, and whole-hearted evangelist, whom God had greatly owned in soul-winning. He was born of poor but respectable parents at North Tawton, Devonshire, on 4th September, 1823. The family had many hardships, and, strange to say, though his parents were decided Christians, he was apprenticed at the age of fifteen to an infidel uncle who, in addition to being a country shoemaker, kept a public house. Here he learned to drink, swear, and fight, but becoming seriously ill, he was obliged to return home.

At three o'clock on Whit Sunday, 1841, his mother found him in a public-house playing cards with two other young men. A short time previously they had taunted him with being a "Methodist." He had set to and thrashed both of them, and then took them to the public-house to prove he was no "Methodist." His poor mother finding him in such a place at such a time, fell on her knees and pleaded with God for her erring boy. He was completely overpowered by his mother's prayers and entreaties, and, turning to his companions, said, "Good-bye, mates, I shall never enter this place again, as I have done." "What," they replied, "*you* going to turn 'Mothody.' He's afraid of his mother." This taunt annoyed him, but he was enabled to control his feelings, and quietly replied, "I am not afraid of my mother. You know I love her too well; but I am afraid of God and of my sins. Will either of you go to hell for me?" "No," they replied, "we don't want to go for ourselves much less for you." "Then," said he, "don't laugh at me for turning round and trying to escape." He left with his mother, and soon after obtained peace with God.

At the age of twenty-one he married and commenced business on his own account in the city of Exeter. For several years he made little, if any, progress in the divine life.

The Lord aroused him from his spiritual slumber partly through a conversation he had with a devoted Christian in a railway carriage, and partly through the suicide of "Old Evans," a godless man known to Brealey, who lived near him, but to whom he had never spoken on eternal matters. As he cut down the lifeless body, "the terrible thought of his accountability to God and his responsibility to his fellow-men pressed so crushingly upon him, that there and then he resolved to give himself afresh to God and His service with a determination never relinquished or relaxed." From that day forward there was a mighty change in his life, which manifested itself to all, for he became an "O-and-O" ("out-and-out") Christian. He recognised that he was no longer his own in any sense, and was willing to be anything or do anything for Christ. Referring to this "second conversion," or restoration to God, he wrote as follows: "His love had killed my earthly desires, and I was ready to be His slave because He had made me His free man." Night and day he prayed that he might be used of the Lord in His honourable and blessed service. The trammels of shame and worldly policy having been broken, he launched out into the deep, and let down his net for a draught of souls. And

GEORGE BREALEY.

A MAN WITH A PASSION FOR SOULS, GREATLY USED ON THE BLACKDOWN HILLS, EAST DEVON.

God greatly blessed him. He allowed himself only five hours for sleep; and in this way, whilst attending to his earthly calling, he succeeded in devoting several hours daily to visiting from house to house, and speaking personally to the people about their spiritual condition.

Through valuable help afforded him by various Christians, he was enabled to distribute tens of thousands of Gospel tracts at fairs and races. Tract distribution on such occasions was not then so common, and he experienced much opposition. Undaunted, he persevered in carrying the Gospel into the head-quarters of the enemy. With banner, and striking texts inscribed on it, he moved from place to place, warning the unsaved to flee from the wrath to come, and pointing them to Christ, the sinner's refuge. "Instant in season, out of season," he preached in the streets and lanes of Exeter. He also visited the low public-houses, speaking tenderly yet faithfully to the poor slaves of drink, and distributing Gospel papers and booklets. Eventually he became exercised about devoting his entire time to Gospel work. After much prayer he decided to go to Demerara to preach to the negroes. Berths were taken in a sailing vessel. But the Lord had work for him nearer home. A "Macedonian" cry came from the Blackdown Hills in East Devon. The "Hills" have an area of 400 square miles, and here and there are farms, hamlets, and villages scattered far apart. The moral and spiritual condition of the people at that time was wretched in the extreme. At first he had a salary which was given by various Christian friends. But as God began to work he became troubled about his position. Numbers professed to accept of Christ as their Saviour. As the young believers searched the Scriptures, they saw that in apostolic times, when men and women believed on Christ, they were baptised, and gathered together on the first day of the week to break bread. They desired to obey the Lord and act out what they had learned. Some who contributed toward the evangelist's support became alarmed, and threatened to withdraw their help if he baptised the converts. What was he to do? "If I teach them absolute submission to the authority of the Scripture, must I *hinder* them in their desire to obey the Word of the Lord? Am I not responsible to help them to obedience?" Such were the questions that George Brealey had to face, and he decided to obey God rather than man, and carry out His instructions: "Teaching them to observe all things whatsoever I have commanded." Thus he gave up his

salary and trusted the Lord alone to supply all his needs, and he never regretted taking this step.

The cottage in which the meetings were held became too small. It was subsequently enlarged, and in the course of two years 140 were baptised and received into fellowship. The work increased, and other parts of the "Blackdowns" were visited with similar results. Schools and Gospel halls were built, and men and women, as well as boys and girls, have not only been taught to read and write, but many have been saved and led on in the ways of Christ, some of whom are labouring for the Lord in China, India, Africa, and America, while others are witnessing for Christ in various parts of Britain. When Brealey began work in the Blackdown Hills, he asked God for a "body of iron and a soul of fire," and for nearly twenty-five years he had his desire granted. In summer he preached in the open-air and in tents, and in winter in halls, school-houses, cottages, and meeting-places of all kinds. He had literally a passion for souls. In later years he evangelised through the large towns of England wherever a door was opened of the Lord. Oftentimes he was heard saying, "My parish is the world. Anywhere for Jesus I would go, and anywhere I would preach, provided I would be allowed to take the Truth, the whole Truth, and nothing but the Truth."

Early in March, 1888, he was taken home to be with the Lord. In his last address he spoke as follows of the blood of Christ: "We shall never get out of the sight of the Cross, and can never do without the blood; and, may I say, never was the cross of Christ or the blood of the Lamb more precious to my soul than now—make much of the Cross, make much of the blood." "He being dead yet speaketh," and the work on the Blackdowns Hills is still carried on in the Name of Him who plucked such trophies of grace as brands from the everlasting burning.

A. M.

JOSEPH STANCOMB.

MR. JOSEPH STANCOMB was brought to God in early days, and taking a decided stand as a Christian, the gift bestowed upon him was richly developed for the help and profit of those amongst whom he had the opportunity of ministering the Word of God. In the solemn division of 1848, Mr. Stancomb, under the firm impression that some were not as prompt as they should have been in inquiring into certain

doctrines alleged to be dishonouring to Christ, took his stand with the late Mr. J. N. Darby and others, and maintained that position for about twenty years.

Having been left a widower, with six children, he married, in 1854, Miss Martha Murly of East Coker, near Yeovil, who, after her conversion, had been much used of God for the beginning of a gracious work in that village. There he went to reside, and became the chief helper in the work that had been going on for nearly twenty years, the meeting having already been favoured with the visits of various servants of the Lord, for whose reception the house of the late Mr. Murly was always open. He was much used of God to the blessing of many in the neighbourhood, and also moved about a good deal in a wider sphere, his ministry being much appreciated.

Mr. Stancomb was a man of singular integrity of conscience before God, and it was this that caused him to be unable to go on in the position he had taken. A little over thirty years ago he was arrested, in common with some other men of discernment, by certain teachings of Mr. J. N. Darby, which they judged to be contrary to truth, and desired should be brought to the test of Scripture. Others refused even to allow a question concerning these teachings, and Mr. Stancomb very naturally asked himself, How can I stand in separation from those who are charged with sheltering unsound doctrine, through non-investigation, and yet go on with those who are allowing a similar doctrine, and refusing to consider it when it is brought before them?

Careful inquiry convinced him that those from whom he had separated had really judged and cleared themselves of complicity with the evil doctrine in question, and that their aim was to be subject to the Word of God and the authority of Christ in all things. He therefore felt that there was no godly reason for remaining in separation from them, though he did feel very deeply that there was ground for much deep humiliation before God on both sides, and in this some who had occupied a different position were of one mind with him. Meetings were held, therefore, for united confession and prayer, by means of which barriers were still further broken down, and God gave much blessing.

Through the visits of dear brethren to the small conferences held at Yeovil, old links of fellowship were revived and new ones formed, and a time of deep humbling before God in one of them is remembered by some to this day. Just about this

JOSEPH STANCOMB.

EVANGELIST, PASTOR, TEACHER, AND WELL-KNOWN LEADER IN THE WEST OF ENGLAND.

time our departed brother, Mr. W. Yapp, visited Mr. Stancomb, and sought his fellowship in the conferences proposed to be held at Leominster, the object of these conferences being that servants of Christ might be helped by spending a few days together in prayer and meditation on the Scriptures. In these he became a willing helper, with the understanding that the first day should be specially given to humiliation and prolonged waiting upon God in prayer. He was pre-eminently a man of meditation and prayer, and hence his prayers in public were so rich with the very language of Scripture, and so calculated to draw hearts out towards God. In larger meetings, such as those long held at Merrion Hall and Willow Park, Dublin, his ministry was much appreciated, though it was in the smaller conferences that he shone most brightly.

About twenty-seven years ago the house in which Mr. and Mrs. Stancomb and family resided at East Coker was burnt down, which led to their removing into Yeovil, where they resided until he fell asleep on the 8th of March, 1893, aged 75 years. To the end, however, he regarded East Coker as his special place of meeting and local sphere of service—a service in which he ever had the hearty co-operation of his wife and daughters, the latter being accustomed to spend the whole of the Lord's Day there, taking charge of the Sunday school and helping in other ways, as they find pleasure in doing at the present time. Whilst health admitted, he regularly, at certain intervals, ministered the Word in Yeovil with much acceptance, and monthly visits to other places were much valued, as was also his fellowship in many annual meetings and the quarterly meetings at Exeter.

While the great theme of Mr. Stancomb's ministry was the heavenly calling and hope of the Church of God, he had a very firm grasp of the truth of God's electing love and what are generally known as the doctrines of grace, combined with much simplicity in preaching the Gospel. Any true evangelist always found in him a ready helper, and so free was he from anything like jealousy or self-esteem that he ever made much of the ministry of others, and was even too ready to keep in the background, while giving place to men of much less ability than himself.

With all movements that grew out of a desire for more practical holiness, he had deep sympathy, though his knowledge of Scripture made him very conscious of the defects of some teachings connected with them. He increasingly feared that

there was a lack of such teaching among ourselves as is calculated to lead to devotedness of heart to Christ, and that a tendency to glory in riches not actually possessed by living faith was leading to a poverty of experience as to Christ dwelling in the heart. He saw the danger of the form without the power; the shell without the kernel; a glorying in position with little regard as to condition. Those who knew Mr. Stancomb best knew how he himself thirsted for deeper experience of this reality, and how truly his one aim was to walk before God, and to be well-pleasing to Him. His public service flowed out of this; hence its value. In personal matters he was always ready to sympathise and help, and he never heard of any sorrow or cause of reproach amongst Christians without feeling it deeply. Anything that brought dishonour upon the Name of Christ was a heavy burden to him. His spirit was very free from anything like sectarian narrowness, and he ever sought to embrace in his love and prayers the whole Church of God. The divisions amongst the people of God were constantly mentioned in his prayers, and certain tendencies amongst some who seemed to be departing from the simplicity of Christ he felt very deeply. There can be little question that his own experience of former days made him dread a line of things which inexperienced brethren are ready to turn to. He felt that the siftings which God in His gracious discipline has given some, should have sufficed to keep others from following such pernicious ways, in which Christ cannot be known as both centre and circumference.

Whilst it is a joy to look back upon years of close fellowship given by God in His grace, it is a still greater joy to look forward to the day for which all who are "with Christ" are waiting—the day of resurrection glory—the time of *perfect* fellowship, when the sorrows connected with human and Divine affections, as well as service, will be all past, and without any conflict or hindrance "His servants shall serve Him, and they shall see His face, and His Name shall be in their foreheads."

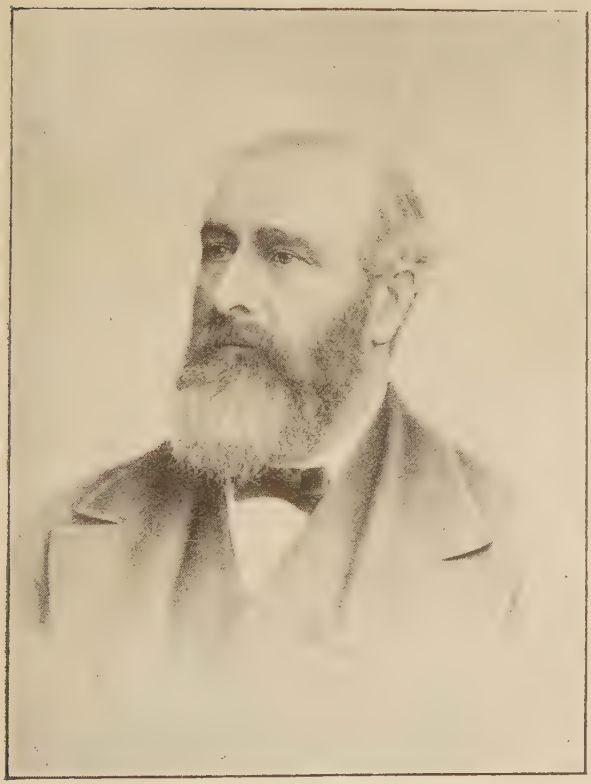
"When called to meet our glorious Head,
That perfect love shall banish dread,
Which now our soul sustains;
And when we rise to endless day,
We'll raise our voice and boldly say,
'Grace—Grace triumphant reigns!'" W.H.B.

F. C. BLAND.

F. C. BLAND was born in 1826 at Derriquin, upon the Kenmare River, County Kerry, where his family had been settled for generations. His early life was spent in Ireland, and in due course he entered Trinity College, and received his degree in Arts from the University of Dublin. At the comparatively early age of twenty-three he married the lady who was in no mere conventional sense his companion and friend and fellow-helper through all the vicissitudes of five-and-forty years. On his marriage Mr. Bland settled at Derriquin, devoting himself in part to the management of the estate, which, under his care, emerged from the barbarism in which many parts of Ireland were sunk at the time of the potato famine, and in part to the amusements and hospitalities of an Irish country gentleman in a county as noted then for its social pleasures as it is famous at all times for its extraordinary natural beauties. A man of commanding presence and charming address, Mr. Bland was a special favourite with his fellows, and among the tenantry his word was law. Throughout the estate, indeed, his rule was a "benevolent despotism." In 1859 he served the office of High Sheriff for Kerry, and at the time of the revival in the south of Ireland he held a prominent position among the gentry of the county.

Dromore Castle (where lived the well-known Christian gentleman, Mr. R. J. Mahony) and Derriquin were neighbouring estates. F. C. Bland and R. J. Mahony had known each other from infancy, and their mutual affection was like the love of brothers. Early in the year 1861 some earnest words spoken by Mr. Mahony at a gathering of parochial school children at Dromore Castle made such a deep impression on some of the adults present that meetings for prayer followed. One and another became deeply anxious about eternal things, and soon an increasing company of the peasantry were rejoicing in new-found blessing. The Ulster revival of 1859, and the Dublin awakening of 1860, had failed to make any sensible impression upon the people of the south. But God was about to work among them in His own way. A friend from a Midland county, hearing of the work, paid a visit to Dromore, bringing with him C. H. Mackintosh, whose ministry by word and pen has helped so very many. A meeting was arranged, and the closing passage to the 2nd chapter of the Epistle to Titus was his subject. Among the number who attended were Mr. and Mrs. Bland, and both of them were brought to Christ by the Word.

In those bright days of the early revival there was a striking



F. C. BLAND.

AUTHOR OF "TWENTY-ONE PROPHETIC PAPERS,"
ONE OF THE ABLEST MINISTERS OF THE WORD WHICH IRELAND HAS SUPPLIED.

freshness and power about the testimony. As in apostolic times, the convert not infrequently became a witness and a minister at once, seemingly as the natural outcome of the blessing received. Boon companions and bosom friends in recreations of their boyhood, and in the pleasures and pursuits of their early manhood, Bland and Mahony now became united in preaching Christ to their friends and neighbours. The blessing spread among the gentry, and at the summer assizes at Tralee eight members of the grand jury took part in public meetings for the preaching of the Gospel. And the fruit of that work still lives. Many Christian homes there are in Munster where "the Kerry revival" is reckoned as the epoch of their spiritual blessing.

Towards the close of that year Mr. and Mrs. Bland visited London, intending to return for the coming-of-age festivities of the eldest son of one of the principal noblemen of the county. But God had lessons to teach them, and work for them to do. Mrs. Bland fell seriously ill, and a prolonged sojourn in the south of England became a necessity. Settling in Plymouth, Mr. Bland at once set himself to seek opportunities for evangelistic work. He invited T. Shuldham Henry to join him in this effort, and during the winter a series of crowded meetings, held in the Mechanics' Institute, resulted in blessing to untold numbers of the hearers. At this time Mr. Bland was brought into contact with some of the most honoured and eminent of the leaders of the old revival. From them he learned the secret of Bible study, and by their ministry he was grounded and established in the faith. When, therefore, Mrs. Bland's recovery enabled him to return to his home in Ireland, he was already a mature and steadfast Christian, deeply taught in the Scriptures.

Many who will read these words will be ready to speak of help received from him, and vastly greater is the number of those who, though perchance they never even heard his name, have profited indirectly by his ministry, some of his addresses being preserved in "Twenty-one Prophetic Papers" and smaller booklets. During D. L. Moody's well-remembered meetings at the Opera House in London, scarcely a day passed that he did not spend an hour with F. C. Bland over the Bible. "Mighty in the Scriptures" might well be written in his epitaph. Not that he himself would have tolerated the suggestion. In a conversation with the writer many years ago, he indicated what he would wish to have recorded on his grave.

"Just my name," he said, "and this one word, 'obtained mercy' (1 Peter 2. 10). It is but one word in the original," he went on to say. "What a pity it is we can't render it simply 'mercied.'"

Mr. Bland's was a singularly interesting personality. Naturally haughty, intolerant of opposition, and quick to resent an injury or a slight, grace so changed him that not a few who think they knew him thoroughly would describe him as one of the gentlest and humblest of men. Though intensely practical, impatient of mere hair-splitting, and intolerant of new-fangled doctrines, no examination of Scripture seemed too minute.

The manner of his communicating the truth to others was thoroughly characteristic of the man. There was neither effort nor artifice in any address he ever gave. If addressing a thousand people he spoke in the same natural, unaffected manner as when talking with a friend at his own fireside. There was nothing whatever of oratory about his speaking; nor of eloquence either, save that sort of eloquence which is never wanting when in apt and simple words a man gives out what he believes and feels. Pathos there was certainly, and it added a special charm to his words. And above all there was an intense reverence about him. He had great thoughts as to what was due to God. Possessed with a keen sense of humour, and a mind as playful as a child's, anything of levity in divine things was utterly repugnant to him. And yet there was no austerity about him to repel, nor a trace of asceticism. All his dealings with God were in the spirit of a man who loved and trusted Him implicitly, and who knew he was beloved.

And he loved His people too. Unswerving in his devotion to truth, and keenly alive to the importance of the minutest detail of Christian doctrine, his heart was with all who loved God, however widely they might be separated from him ecclesiastically. The testimony of his life might have found expression in the words of the 119th Psalm, "I am a companion of all them that fear Thee, and that keep Thy precepts."

Mr. Bland's last illness seized him at Weston-super-Mare, where he had spent the winter. From there he was removed to South Kensington, the residence of his son, Dr. Bland, under whose care he remained until he "entered into rest" upon 5th April, 1894. His strength failed so rapidly that even the visit of a friend was generally more than he was able for. But the word of Christ "dwelt in him richly," and with the full consciousness that he was dying, the calm confidence of faith never forsook him. He was a man greatly beloved.

J. DENHAM SMITH.

JOSEPH DENHAM SMITH was born in July, 1817. He had a happy childhood, and possessed a buoyancy of spirit which never forsook him. His widowed mother, a devoted Christian, longed for his early conversion, and abundantly were her prayers answered.

At the age of sixteen he first preached the Gospel, and many were thrilled by his lifting up of Christ. Hearing of Ireland's need, he determined to settle in that land, and there for many years spent a happy and blessed life in pointing sinners to Christ. In 1841 he commenced his more recognised public ministry at Newry, where his memory is still held in affection and gratitude. Thence he removed to Kingstown in 1848, and devoted himself to the pastorate of the church that he was instrumental in planting in Northumberland Avenue, and which was destined to prove so remarkable a centre of spiritual life to multitudes.

In 1859 a wave of blessing rolled over the North of Ireland, whence the work spread to other parts. In August, 1859, Mr. and Mrs. John Morley, of Clapton, visited Ireland, to see the beauties of Wicklow and other places of interest. Mr. Denham Smith remarked, "But you will not return, will you, without seeing something of the remarkable revival?" "We had not thought of seeing it," said Mr. Morley, "but we will consider it." Accordingly, accompanied by Mr. Smith, they visited Belfast, Ballymena, and other places which formed the centre of this blessed work. Mr. Denham Smith rejoiced in the wondrous movement, and received a fresh enduement of power from on high as the result of the visit. This was evidenced by a remarkable outburst of spiritual blessing on September 9 in the church at Kingstown, which continued for many months with notable blessing to thousands of souls. Services were commenced on board the express boats running between Kingstown and Holyhead, which were remarkably owned of God.

Many were brought under the saving power of the Holy Spirit. These were by no means drawn from the poorer classes only, but included people from all sections of society, many of whom are now prominent servants of God. Mr. Shuldham Henry, afterwards a well-known preacher of the Gospel, was converted to God through the instrumentality of Mr. Denham Smith, whom he was induced to hear in January, 1860.

J. DENHAM SMITH.

ONE OF THE '59 REVIVAL VETERANS, "ABLE MINISTER," POET, AND AUTHOR OF "THE PROPHET OF GLORY" AND MANY DEVOTIONAL WORKS.

From Kingstown Mr. Smith now went forth with a yearning heart for souls, to commence services in the Irish metropolis, the Metropolitan Hall being taken, where meetings were held that will be borne in everlasting remembrance by many who shared in the blessing vouchsafed therein; the abiding fruit of these gatherings may be found in many parts of the world to-day. Thousands flocked together in the morning, and remained hour after hour—many without refreshments—until ten and eleven at night. Careless ones were awakened, anxious ones led into peace, and persons of all classes rejoiced in a newly-found Saviour.

As might be expected amidst such scenes and services as these, Mr. Denham Smith soon felt that he could no longer be bound by denominational bonds. Accordingly he retired from the pastorate of his church at Kingstown in order to take his stand as a servant of the Church at large. It was, however, the deep desire of his friends, on his leaving Kingstown, to secure the continuance of his labours amongst them, and, in accordancerwith this, it was decided to erect a suitable hall for religious services, so that Dublin might be "a centre of evangelising effort," in which building Mr. Denham Smith would have the "privilege and joy of the co-operation and fellowship of various devoted ministers and servants of Christ." In this way was erected Merrion Memorial Hall, Dublin.

Shortly afterwards Mr. Denham Smith visited Paris and Geneva, where crowded meetings were held. Then he visited London, and held meetings in Freemasons' Hall, St. James's Hall, Sadler's Wells Theatre, Upper Clapton, finally settling in London and continuing to minister regularly in St. George's Hall and Clapton Hall.

In the spring of 1886 Mr. Denham Smith's health gave way. Persistent attacks of indigestion weakened his hitherto active constitution, and caused much anxiety to his friends. The phases of disease varied with the passing months, so that during the summer of 1888 he was so far convalescent as to be able to enjoy occasional drives. But at the beginning of 1889 a recurrence of the more serious symptoms took place. All day on Monday, March 4, 1889, he lay as if asleep. Early on Tuesday morning those around him noticed the rapidly-failing pulse, and, calling the absent ones, they silently watched for the closing of that life so precious to them. His wish had long been expressed that he might pass away in his sleep, and this wish was granted. In perfect stillness his wife and children,

with only one exception, stood around till he quietly, peacefully, and without a sigh or struggle, "passed through the gates" into the presence of his Lord and Master.

In the calling home of this beloved Christian the Church of God on earth lost one of its brightest ornaments, and one of its most faithful servants; one who unswervingly followed his Lord, and counted it, throughout his ministry of fifty years, his highest joy to spend and be spent in his Master's service. That ministry, so redolent with the savour of Christ, endeared him to many thousands in this and other lands, who never had the privilege of his personal acquaintance or of his *viva voce* exposition of the Word.

Whilst widely known by reason of his eloquence, simplicity, power of imagery, choice of language, and force by which in pulpit and on platform he preached the Gospel or expounded Scripture doctrine, Mr. Denham Smith is still more extensively known by the activity of his pen, not only in prose but in sacred verse. His literary attainments were of a high order, and in early life were exhibited in works of no mean merit. As a hymn-writer he will be long known by the sweet combination of poetry and doctrinal truth, as shown in such hymns as "Just as thou art," "Jesus, Thy dying love I own," "Communion with the Lord," and others.

HENRY HEATH.

MOST brethren have heard frequent references to "the three Henry's," a trio of Bible students and expositors whose helpful ministry of the Word is gratefully remembered. They were—HENRY GROVES of Kendal, HENRY DYER of Bath, and HENRY HEATH of Woolpit, Suffolk—all now gathered to "the recompense of the reward." Henry Heath was born at Teignmouth on 16th November, 1815. About the year 1839 in the village of TAWSTOCK, Mr. Heath was engaged as the schoolmaster in the school connected to the Tawstock Church. During this time he was studying for holy orders, and whilst thus engaged he was introduced to the late Mr. R. C. Chapman, of Barnstaple, who gave him an invitation to the Bible readings held in No. 9 New Buildings every Thursday. To these readings Mr. Heath regularly came when his duties at the school were finished. He was greatly interested in the simple way of expounding the Word. The power of the Holy Spirit in

unfolding the mind of Christ, through the Scriptures, so affected him that he became more and more exercised about his own position and purpose in life.

On one occasion Mr. Heath mentioned to a friend that the Scriptures had become a new power to his own soul, and he was learning that the Bible was a living book, not only a theological work, fitting his mental powers for study in Hebrew and Greek, but that it was the inspired Word of God, given to the Church of God in all ages.

Then came the exercise of soul about obedience to the revealed will of God. After much waiting upon God in prayer he gave up his study for holy orders and obeyed the voice of God, following Abraham of old in the pathway of unreserved obedience to the Scriptures of Truth (John 8. 32).

The frequent visits to Mr. Chapman's humble dwelling and the simple manner of life, with the deep, spiritual trust in the Scriptures, followed out day by day by this man of God, caused such deep searchings of heart in Henry Heath that he said his path was the only way of peace, "obedience to the revealed will of God given in the Scriptures of Truth." This was the beginning of a life-long friendship, and from that time (to quote Mr. Chapman's words) "there was always Henry Heath's room at our house ready for him when he came."

About 1848 he went to Hackney, where he was for twenty-one years, and from there to WOOLPIT, a remote village in the heart of Suffolk, six miles from a town and two from a railway station. Here this faithful servant of the Lord spent nearly thirty years of his life, putting into practice the text that came so forcibly to him many years previous: "Seekest thou great things for thyself? seek them not" (Jer. 45. 5).

Soon after his conversion he became very ill, and his life was despaired of. While in this weak state the Word came to him very strongly: "I shall not die, but live and declare the works of the Lord" (Psalm 118. 17). From this time he began to recover, and, as many could witness, carried out this purpose, and also that of the text already quoted, with marked humility.

Hidden away from the multitude, unseen and unheard by the many, yet through the power of the Holy Spirit being a great blessing to those with whom he came in contact. People from fifteen different villages (some of them six miles away) would come regularly to Woolpit room to have the privilege of sitting under his ministry, and go away refreshed

and strengthened. In the year 1900 the call came for higher service in the presence of the Lord whom he had loved so long and served so devoutly. His name is revered still, not on account so much of the man who bore the name, but that blessed One of whom he spake. Surely it is of such that the Word speaks in Hebrews 13. 7: "Whose faith follow, considering the end of their manner of life—Jesus Christ, the same yesterday, to-day, and for ever." C. J. H.

ALBERT ROBERT FENN.

ALBERT ROBERT FENN was a native and freeborn citizen of London. He was born in 1832. His childhood was bright and happy; but various family trials saddened his boyhood and early manhood, which, however, in God's wonderful providence resulted in spiritual blessing. When about eighteen, he entered the Borough Road Training College, with the object of becoming a schoolmaster. Six months of his studies were carried on in Bristol, when he visited "The New Orphan House," Ashley Down, and purchased a report of Mr. Müller's work, which he read with interest. He was duly appointed to the charge of a school in Lincolnshire.

On one of his holiday visits home, on coming out of church, he remarked to his father, "We have been calling ourselves 'miserable sinners' all these years, and I never felt miserable about my sins." The reply was not satisfactory, so he went direct to God, saying, "O God, I am such a fool that I never felt my sins; make me feel them." This prayer was strikingly answered, for he became deeply convicted of sin, and knew not how to obtain deliverance. Many weeks had passed, when one night, after his housekeeper had retired, he determined to make one more long prayer, and a last tremendous effort to gain salvation; if that did not succeed, he would despair. He had not been long on his knees when, in the language of the leper, he cried out with all his soul, "Lord, if Thou wilt, Thou canst make me clean." This was evidently a Spirit-taught cry, and the same Spirit brought the reply with power to his soul, "I will, be thou clean." Rising from his knees full of joy, he searched for the scripture so powerfully brought to bear upon himself. So great was his happiness that he wanted to die and go to heaven. The Wesleyans, ever on the alert to set young Christians to work, with much persevering persuasion induced him to preach.

Mr. Fenn early determined to make the New Testament his guide, and the words, "Owe no man anything," called forth his attention. He had purchased his furniture from his predecessor on credit. This he paid off as quickly as possible, and never after purchased anything without the ability to pay immediately. 1 Corinthians 16. 2 came next, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The debt being paid, he secured a box for "the Lord's portion." He did not receive money weekly, but separated the proportion he had "purposed in heart" quarterly. Where he had given a shilling before, thinking it enough for a young man with a small salary, now he could give ten, and could show kindness to needy neighbours without grudging. This proportionate giving was continued to the end, only the proportion increased with faith, and as "God prospered." The baptism of believers was the next point under consideration. Naturally he went to the clergyman about it, but got no help from him or anyone else, and the subject was shelved for a time. This he afterwards regretted. The character of some of those who partook of the Lord's Supper at church concerned him. He saw from the scripture that it was an ordinance for *disciples*, and it was too evident that certain persons who participated monthly were not true Christians. He found out Mr. Andrew Jukes, author of *The Offerings*, and consulted him. While entering fully into all he had to say, after giving him a most hearty welcome, Mr. Jukes pressed upon him the being first and most concerned about maintaining a *good condition* of soul, saying, "A good condition is more important than a good position."

Early in his Christian career Mr. Fenn became an abstainer from alcoholic beverages. He had been accustomed to their very moderate use in his father's house, and naturally continued in the same until he concluded they were non-essential, and it became him as a young believer to avoid that which was such a curse to his country. In this course he persevered, finding that even in Spain, where the use at meals of the simple wines of the country is universal, its habitual use could be dispensed with. He had to mourn over two brothers who ruined their healths, their businesses, and their families through drink, and he often exhorted Christian parents in England to banish alcohol from their tables.

While in Lincolnshire Mr. Fenn married Miss Annie Thorns, a devoted and gifted Christian, whom he had every reason to believe would be a true helpmeet in every way, but rapid

ALBERT ROBERT FENN.

A TYPICAL MISSIONARY PIONEER IN SPAIN, "LOOKING TO THE LORD ALONE FOR GUIDANCE AND SUPPORT."

consumption took her from his side twenty weeks after their marriage.

A reperusal of Mr. Müller's report led Mr. Fenn to desire to have some part in that blessed work, and the way opened for him to take a school in Bristol, supported by Mr. Müller. A Bible-class for young men, and, in the summer, open-air preaching occupied some of the evenings, and evangelising in surrounding villages the Saturday afternoons and the Sundays. While thus engaged he was led to decide to give himself wholly to evangelistic and pastoral work, and felt the desirability of being married for such service. At this juncture he and the writer met, and twelve months after were married. Yatton, Weston-super-mare, and Kingsbridge successively were spheres and centres, each yielding fruit, and also experiences useful in future service.

He was very frequently led to pray for Austria, Italy, and Spain, that they might be opened to the Gospel, so that when Spain was so remarkably opened in 1868, many were not surprised that we should offer ourselves to God for missions in that country, and realise the call of the Lord of the vineyard to go forward. Mr. and Mrs. Henry Payne had been assured of the same call, and in October, 1869, we started together.

Six months were spent in Madrid learning the language; then in 1870 Barcelona was visited, where day and night schools were started, Mr. Müller undertaking to pay rents and teachers' salaries. A little church was formed of those who gave evidence of being born again. Then the second Carlist rising occurred, and disturbed the work much. Twice Mr. Fenn narrowly escaped assassination in Barcelona. In 1874 we returned to Madrid, and the history of the twenty-one years' service in the capital can scarcely be dwelt upon in the short space at our disposal here. The example of a godly life, and a family of Christian boys, with straightforward, truthful, and punctual transactions in all business matters, were constantly influencing people in favour of the Protestants. The education given to the children in the schools, with their daily Bible-lessons, the mild and moral discipline in contrast with Romish methods, the improved behaviour of the scholars at their homes, induced many parents to come and hear the preaching, and there was almost always a gathering into the mission church, not by dozens, but by twos and threes.

As Mr. Fenn began to fail considerably in health, and the exhausting climate of Madrid had so told upon me that I could

not stay many months at a time in it without utter prostration, we frequently prayed that a successor might be provided, and were truly thankful when Mr. and Mrs. Faithfull were willing and able to step into the place which it at last became absolutely imperative on Mr. Fenn to vacate. In April, 1895, we said farewell to those among whom we had lived and worked for twenty-one years. The mutual affection had deepened, and it was no easy thing to break away.

Mr. Fenn had had three slight seizures in Spain, and before dawn on July 29th, 1896, he had a severe one in his sleep. On August 3rd he passed away, being conscious almost to the last. Before he lost his speech he said, "I have no other hope but in Christ."

C. F

EDWIN H. BENNETT.

"REMEMBER them that had the rule over you; men that spake unto you the Word of God, and considering the issue of their manner of life, imitate their faith." Remember, consider, imitate. This "man of God," so suddenly called home, gave opportunity for obedience to each of the above commands.

Our beloved brother had the inestimable advantage of godly parentage. He was brought to the Lord in early life, the point of decision being arrived at through William Carter, co-worker of the late John Hambleton. From that day onward he trod "the path of the just, which is as the light of dawn that shineth more and more unto perfect day."

When I made his acquaintance in 1865 he was a teacher in the Sunday-school; very retiring, seldom taking part in the meetings for years after that date, but diligently reading the Scriptures, and thus laying a good solid foundation for his invaluable service in after years in the very meeting where he was from childhood. Thus he was obliged to face the difficulty our Lord alludes to in Luke 4. 24: "No prophet is accepted in his own country." He faced it, and by God's abundant grace overcame it, and became truly "acceptable to his brethren." This service began about 1875 when, through removal of some to other places and others by their home-going, he was called to help, and till the date of his departure to be with Christ it was one unbroken period of devoted service to the twofold work of seeking lost sinners and shepherding God's sheep.

Though actively engaged in business as a coal merchant at Cardiff docks, yet he never relaxed the most untiring devotion to the furtherance of the Gospel and the edification of the people of God. The former he furthered by personal labours amongst young and old, in Sunday-school work, in Gospel meetings, in mothers' meetings, and in house-to-house visitation—the latter by the exercise in its various ways of the work of a true shepherd, caring for individuals and for assemblies. His time, his talents, his means were laid at the Master's feet to be used either by voice or pen. He delighted to aid in every way companies of the children of God desiring to walk according to the Scriptures; some such owe their existence to his labours and influence, and not a few were assisted by his voice, his pen, and his person.

Being a co-worker with the late John Hambleton for many years, he wrote the story of his life and labours, which, under the title of "THE CONVERTED ACTOR," has been circulated by thousands in Britain and the Colonies.

He greatly added to the value of his own personal labours by constantly securing the help of accredited servants of Christ, both as evangelists and teachers. His hospitable home was ever open to such, and to missionaries from abroad, and in this—yea, in all his services for the Lord—he was aided to the full by his beloved wife, now left to mourn her loss, and to prove the faithfulness of the God of the widow.

Testimony was borne at the graveside by one who knew his business life well; to the simple, straightforward, upright course he ever pursued, so that nothing was done in his business engagements that acted as a barrier in the way of speaking for his Lord to those with whom he transacted business. A stranger said: "I was in his office for 17 years, and can confirm all that was said about his business career."

The secret of all this blessed onward course, without any turning aside after this vain world, was his love for the Scriptures, his devotion to the Lord whom they reveal, and his unswerving obedience to what he believed to be the will of God. 2 Timothy 3. 14-17 had in him a happy fulfilment. From a child he *knew* the Scriptures; by them had been made wise unto salvation; he had *learned* them, had been *assured* of them. (No cloud of doubt as to the plenary inspiration of the Bible ever darkened his path.) He *continued* in them, and so was as "a man of God *complete and completely furnished* unto all good works." He found

EDWIN H. BENNETT.

A TYPICAL BUSINESS MAN LEADER IN A DISTRICT—CARDIFF;
CO-WORKER WITH JOHN HAMBLETON AND
OTHER GOSPEL PIONEERS.

them to be truly "profitable for teaching, for reproof, for correction, for instruction," and he applied them first to himself, then he used them for the benefit of others. The sick and suffering ever found a ready friend in him, and many a widow's heart was made to sing for joy by his loving care and unstinted aid.

His persistent herculean labours told on his strength; yet on he toiled, heedless of himself in seeking the good of others. His last fortnight on earth was spent in Clifton for rest. On 19th April, 1903, he was at the meeting for the breaking of bread, but took no part therein. He walked in the evening to the meeting, and was driven home in a cab. No thought of what was so close at hand was in either his mind or his wife's. They had made all their plans for returning to Cardiff on Monday morning. However, the Lord had planned otherwise. He who had redeemed him and fitted him for service here below needed him above, and in the exercise of that Lordship over dead and living for which He had died and risen (Rom. 14 9), called His servant up higher. He retired to rest, and in the early hours of Monday morning, while lying on his side asleep, his heart, worn out at the early age of 56, ceased to beat, and he who, Enoch-like, "walked with God, was not, for God took him."

The interment took place in Cardiff Cemetery, on April 23. The concourse of people that attended the services, first in Adamsdown Hall and then at the cemetery, was a beautiful and fitting testimony to the value of such a consistent Christian life, lived in their midst from his youth.

He "fought the good fight"; he "finished his course;" he "kept the faith": "henceforth there is laid up for him the crown of righteousness which the Lord, the righteous Judge, shall give at that day." G. F. B.

HENRY DYER.

HENRY DYER was brought to the Lord at an early age, and first met with Christians assembling only in the Lord's Name in London about 1846. Soon after he spent some years at Wellington, Somerset, and at Weymouth, in the family of the late J. G. Deck (mentioned on another page, whose hymns have so greatly helped the worship of many believers), and then was for a time at Sherborne, in Dorset.

His brother, Mr. William B. Dyer, a man of exceptional gift as a preacher of the Word, had gone to Yeovil about the year 1848, and was much used of God there and in the neighbourhood. Mr. Henry Dyer, who was considerably younger, frequently visited him, and took up his abode in Yeovil about 1860, after his brother went to Kendal.

With the feeling that the occasional assembling of servants of Christ for united prayer and conference over the Scriptures was calculated to help them in their service, Mr. Dyer began a meeting for this purpose in Yeovil when such conferences were rare, and though comparatively small, it was very much valued. This meeting was held quarterly, and was the precursor of the present larger and more extended annual meetings in that town. His faithful and loving service of those days is gratefully remembered both in Yeovil itself and in neighbouring towns and villages, and he loved at times to speak of one and another who were brought to God through his reading the Scriptures and speaking at street corners—a work in which he was very diligent as long as he was able to continue it.

Where he remained in any locality he was pre-eminently a *pastor*. His tenderness in visiting the suffering and the sorrowful was very marked, and his earnestness in seeking the wandering showed how truly he watched for souls, while his readiness—at any cost to himself—to contribute to the breaking down of barriers between the Lord's people, gave evidence of his possession of the mind of Christ in no ordinary measure.

During the last months of his brother's illness he lovingly ministered to him, and after his departure to be with Christ, in June, 1865, he remained for some time in Kendal, where he was followed in service by Mr. Henry Groves. After this he spent some years at Exeter, Bath, and Malvern. But, while many assemblies profited much by his visits, his specially fruitful service for the past five-and-twenty years was connected with the conferences which have now become so much more general. From the beginning of the Leominster conferences "the three Henry's," as they were sometimes called—Henry Heath, Henry Dyer, and Henry Groves—gave themselves in true fellowship to the sustaining of these meetings. In other special meetings of children of God, held annually or half-yearly at Dublin, Belfast, Glasgow, and many other places, our departed brother's powerful exposition and

application of Scripture caused his presence to be much desired and valued.

A few years back, on account of weakness in his chest and throat, Mr. Dyer was advised to spend the winter in a more suitable climate than the British Isles, and this was doubtless God's way of leading His servant to many countries in the four quarters of the globe, in which scattered and solitary servants of Christ were much refreshed and encouraged by the visits of himself and Mrs. Dyer. He had long done his utmost to help forward efforts for spreading the Gospel in Romish and heathen countries, and these visits enabled him to speak still more forcibly of their deep need, and to exhort Christians of these favoured lands to take their share in this great work.

His last long journey was to South Africa, which he reached in February, 1895. There, besides spending a good deal of time in Capetown, Durban, and Johannesburg, he and Mrs. Dyer took long and wearisome journeys to visit believers in out-of-the-way places. In Johannesburg they were shut up during the grave troubles in the early days of 1896, when it seemed probable that the city would be the scene of warfare, and our dear brother's ministry and example greatly strengthened the faith of many there at the time. But, while doubtless the climate helped him in some ways, the strain of all this told upon him, and when they reached England in May he was very feeble; yet it was hoped that rest and care would restore him to health, which hope in some measure was realised.

After the conference at Leominster in June they visited Malvern, where he was taken very ill, and they then went to Bournemouth. In August they left for Barnstaple, stopping *en route* at Exeter, where he gradually grew weaker, and peacefully fell asleep on 15th November, 1896, in the 75th year of his age. Like "David, after he had served his own generation, by the will of God, he fell on sleep" (Acts 13. 36).

Our brother was well known as "a *ready* scribe" or teacher of the Word of God, the secret being that, like Ezra, who is thus described, "he prepared his heart to *seek* the law of the Lord and to *do* and to *teach* it." It would of necessity be known only to a smaller circle that, if possible, a more marked characteristic was his intense *sympathy*, the exercise of which was aided by a remarkable *memory*. His letters were often very helpful, and he was a most diligent

HENRY DYER.

ONE OF "THE THREE HENRY'S," FATHER OF THE "GATHERINGS OF BELIEVERS," AND ASSOCIATE OF DR. M'LEAN IN WHAT IS NOW "ECHOES OF SERVICE." "A BROTHER BELOVED."

correspondent, but he was also a man of prayer, and, rising early, he habitually sought to remember many at the mercy-seat.

On the 19th of November his well-worn body was laid to rest in the cemetery at Exeter to await the first resurrection. A large company, some of whom came long distances, showed their affection for him by assembling together, and words for profit, mingled with thanksgiving and prayer, were uttered by many voices. The fragrance of his memory remains in the hearts of a large number who profited by his ministry. W H.B.

ROBERT CLEAVER CHAPMAN.

ROBERT CLEAVER CHAPMAN was born in Denmark on 4th January, 1803, where his parents resided at that time. His mother felt the importance of a child's early years, and taught and trained her children herself till they were nine or ten, seeking to instil high principles and a love for learning. While in Denmark Robert Chapman had lessons from a French abbé, and then he was sent to a school in Yorkshire, where he made good progress. He studied European languages, and purposed to acquire Eastern ones. He had a passion for literature, and desired to give himself to it; but though the Chapmans had been rich, the position of his father—Mr. Thomas Chapman—had in this respect undergone some change, and it was needful for the son to pursue a course that would bring remuneration: therefore, though with some reluctance, he studied law and became a solicitor. In this profession he soon occupied a good position, and had he pursued the course on which he started, there is little question that the high honours to which it can lead might have been his. But God had honour in store for him, great and abiding, such as the world cannot give.

The turning-point in Mr. Chapman's life came when he was about twenty. He was invited by Mr. John Whitmore —an elder and greatly valued Christian worker at John Street Chapel, Bedford Row—to hear the well-known James Harrington Evans, and in a few days a great change was apparent to those who knew him.

Taking his stand at once and decidedly as a confessor of Christ's Name, and owning Him as Lord, he was baptised as a believer and attached himself to the assembly of Chris-

tians in London in which Mr. Harrington Evans ministered the Word. Having learned from the Scriptures that it was the will of God that believers should be baptised, he went to Mr. Evans and expressed his desire to carry it out. With commendable caution Mr. Evans said, "You will wait a while, and consider the matter." "No," said Mr. Chapman, "I will make haste, and delay not, to keep His commandments." How blessedly he adhered to this purpose through his long life is well known.

Mr. Chapman felt that he was called of God to give himself to the ministry of the Word. When his friends told him he would never make a preacher his reply was, "There are many who preach Christ, but not so many who live Christ; my great aim will be to *live* Christ." It was by God's grace that resolution was made, and by the same grace it was kept (Phil. 2. 13). That he did *live* Christ over seventy years, no one who knew him can question.

In the very year (1832) that Robert Chapman took up his residence at Barnstaple, with the stedfast purpose of seeking *to learn and carry out all the will of God*, George Müller and his friend and fellow-labourer, Henry Craik, took up their abode in Bristol. These servants of Christ had already been exercised about many things at Teignmouth, and on the evening of the 13th August, "at Bethesda Chapel, Mr. Müller, Mr. Craik, one other brother, and four sisters (only seven in all) sat down together, uniting in Church fellowship, 'without any rules, desiring to act only as the Lord should be pleased to give light through His Word'."

Early in the same second quarter of the last century some servants of Christ in Dublin and other places were moved to give themselves to the diligent study of the Scriptures, and made an effort to carry out what was written. This Mr. Chapman had for some time been doing; consequently, when he and they were in God's providence brought together, they found themselves in many respects of one mind, and thus new links were formed.

In the matter of Christian fellowship he gladly went where there was room for *the whole Bible*, and a readiness, so far as he knew, to carry out the will of God according to the Scriptures. He would not acknowledge sectarian titles, and if the name of a religious denomination was mentioned to him he would say that it grated upon his ears. But his heart went out to all who are Christ's, and such, whatever name

they bore, were welcomed by him, even as in his intercessions he embraced the whole Church of God.

Though he never failed to give baptism a high place as expressing the believer's burial and resurrection with Christ, and was accustomed to baptise in the river Taw at Barnstaple until he was eighty (when he thought it well to leave this service to others), no one ever more strongly withstood the teaching that there is anything *saving* in it.

A hearty carrying out of the exhortation to be "given to hospitality" characterised the humble residences at Barnstaple, Nos. 6 and 9, on opposite sides of the short street called New Buildings. These abodes of peace and love are known to many throughout the world, and remembered with gratitude. No servant of Christ ever went there without finding a loving welcome and true sympathy, and few can have left without carrying away some deeper sense of the blessedness of trusting God, and seeking first His kingdom and His righteousness. No. 6 was from the beginning Mr. Chapman's dwelling, and in one of the rooms of this most simply furnished abode he who was truly "great in the sight of the Lord" breathed his last. Some time back a friend offered him the use of a better house, and desired him to occupy it, as being more suitable, but he declined the offer, saying he wished to continue where any Christian, even the poorest, could come to him without hesitation.

Mr. Chapman rose very early; but he retired early as well. For a long while he prepared his own breakfast and took it alone; but in later years he joined others at breakfast at 7 o'clock, dinner being at 12 o'clock. There was great cheerfulness at the table—words of wisdom and grace were constantly heard; but no room was given for conversation to degenerate into frivolous talk. It was also a rule of the house that no one should speak ill of an absent person, and any infringement of this rule called forth a firm though gracious reproof. After breakfast, Mr. Chapman gave an exposition of Scripture—preceded by a hymn, and followed by prayer—which was greatly valued. Guests at Mr. Chapman's table ever found a plentiful supply; but nothing was allowed to be wasted.

From his early days until he had reached a great age Mr. Chapman was diligent in open-air preaching, and through his preaching at the annual fair at Barnstaple, and still more frequently in the town and neighbourhood, he

ROBERT CLEAVER CHAPMAN.

THE BARNSTAPLE PATRIARCH, WHO PASSED HOME IN THE 100TH YEAR OF HIS AGE.

became well known. But it was especially his *life* that told on the people of that town, and made him such a true witness for God. He was a man of considerable self-control. During his long course of service in the church he at times had great provocation, yet was he never moved, except to sorrow for those whose spirit and words were so contrary to Christ. When he was opposed he bore the opposition in patience, and when any turned from him he pursued them with his prayers, and any expression of love it was possible for him to give. Those who knew him longest bear witness that they never heard a hasty or ungracious word escape his lips. A common saying at his house was, "It is better to lose your purse than your temper."

The help Mr. Chapman rendered in Conferences, and in special meetings of servants of Christ before the word "Conference" became so general, it is impossible to estimate. His words were always weighty; but his influence—the very atmosphere his presence created—was even more powerful. He used to say that while he gladly gave himself to intercession for larger meetings of which he heard, he specially valued those smaller ones in which it was possible really to confer over the Word of God. Many gratefully remember his help at Leominster and Yeovil. He did not cease to attend such Conferences until he was over ninety; and when he could no longer be present, he still welcomed notices of them for prayer, and often wrote some words of greeting and help.

One special and continuous subject of prayer with Mr. Chapman was the spread of the Gospel in *all* lands, and visits to New Buildings were paid by servants of Christ from many countries; but in the Lord's work in Spain he took special interest. Accompanied by two brethren (Mr. Pick and Mr. Handcock, of Barnstaple), he had visited it in 1838, when it was fast closed against the Word of God, and journeyed from place to place, speaking of Christ as God gave opportunity, and praying that God would yet open Spain to the Gospel. In 1863 he had the joy of guiding into that land Mr. W. Gould and Mr. G. Lawrence, whom he left there.

Until quite recently Mr. Chapman's voice was heard in public, and occasionally his address was given in full in a local paper, the editor of which highly esteemed him. At the Barnstaple annual meeting in June, 1901—the last he

attended—he stood on his feet exactly one hour; he gave out the opening hymn from the desk, and then prayed, read several portions of Scripture, and spoke with much vigour.

On June 2, 1902, he rose as usual, but it was evident that he was poorly, and in the afternoon he fell with a slight shock of paralysis, affecting the left side. On the 12th of June serious symptoms manifested themselves, and about 8.50 that evening this loved servant of Christ entered into his rest, to await with Him the blissful moment when the body itself shall be raised, and he shall in every sense be conformed to the Lord whom he so faithfully served.

WILLIAM COLLINGWOOD.

AMONGST the long list of honoured and esteemed servants of God whose names are associated with the inception of what has become known as "The Brethren Movement"—including George Müller, J. N. Darby, Robert Chapman, C. H. Macintosh, Lord Congleton, J. G. Bellet, Thomas Newberry, and many others who have been called home—none were more loved and trusted than WILLIAM COLLINGWOOD, the friend and fellow-worker with most of that illustrious group of truth-loving men whose testimony has proved a blessing to thousands of God's people all over the world.

Born at Greenwich on 23rd April, 1819, he was educated at Oxford, where his grandfather was printer to the University. At Christ Church School he showed great aptitude for classics, but when he was offered a place on the Foundation of the College, he was not able to accept. His father's friend, J. D. Harding, and his cousin, Collingwood Smith, encouraged him to become an artist, and he rapidly came to the front as a painter of interiors and landscapes. In 1839 he settled at Liverpool as a teacher of drawing, and after election to the membership of the New Water Colour Society, he quitted it to join the Old (now the R.W.S.), of which he was hon. retired member at his death.

For some time he attached himself to Dr. M'Neile, of St. Jude's, at Liverpool, a then famous Evangelical Churchman. Later he became acquainted with Lord Congleton, George Müller, and other leaders of a movement which aimed at the carrying out of the Scriptures in their simplicity and entirety.

In 1844 he jointed the late John Price, of Chester, John Plunkett, Thomas Porter, and a few others in meeting simply in the Lord's Name at Back Canning Street, Liverpool. Afterwards they met in the Crown Street Hall, built by Mr. Collingwood, who took a leading part till he left Liverpool in 1884. He continued to the end a strong supporter of the original principle of receiving Christians as such, and a friend and fellow-worker of all active Evangelicals.

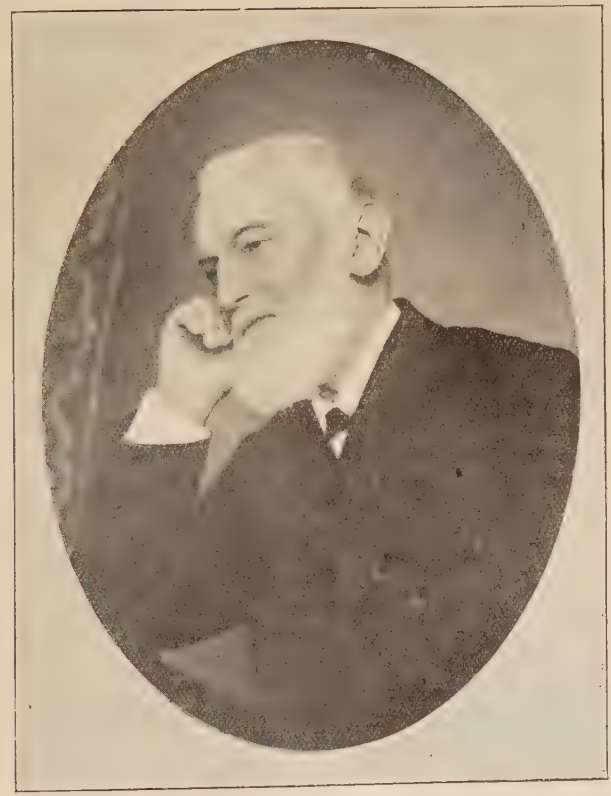
We remember hearing him recount how when speaking to a brother about the sad divisions amongst God's people, the brother replied: "Why, it's with a company in —— you should be." He went down to see them, fully determined on no account to leave Dr. M'Neile, to whom he was sincerely attached. Welcomed at the morning meeting, it was such a revelation of the power of God and the leading of the Spirit that he returned at night to Gospel meeting and continued steadfastly so to meet till his decease.

In 1850, under the influence of Dr. Gutzlaff, he proposed to go out to China in the double capacity of artist and missionary. This was prevented by his marriage in the next year with Marie Imhoff, daughter of a notary at Arbon, Switzerland, and by family cares ensuing; but he became an earnest supporter of all mission work, and his house was the resort of many missionaries outward and homeward bound from the port of Liverpool.

In 1890 he settled at Bristol, where he attached himself to Bethesda, and joined with his old friend George Müller, spending his leisure time in writing many papers and booklets, among which were "The Bible its Own Evidence," "The Brethren: An Historical Sketch," &c. Valuable articles on "Doctrine," "Death Unto Sin," and many other spiritual themes appeared in *The Witness* over a number of years.

Mr. Collingwood's reverential love for the Word of God was a conspicuous feature in his character. So absorbed did he become in its treasures that the din of controversy and criticism scarcely reached him. In fact, the realm of controversy was uncongenial to him, for his spirit was gentle and loving; but when he *did* enter it he showed that he could do so with telling effect.

To those who were about him in his closing days, the spirit of contentment with and acquiescence in the will of God were very noticeable and beautiful to behold. As late



WILLIAM COLLINGWOOD.

ARTIST, AUTHOR, TEACHER, AND ONE OF THE "EARLY BRETHREN" IN LIVERPOOL.

as Whit Sunday, May 31, he was present at the morning meeting in Bethesda, though too feeble to take any audible part. On the following Saturday a stroke of paralysis laid him low. But his mental powers remained clear, and his spirit was bright and strong with faith and hope. A slight rallying raised hopes of partial recovery, but on 25th June, 1903, a change for the worst occurred, and on the afternoon of that day he fell asleep in the eighty-fifth year of his age.

JAMES WRIGHT.

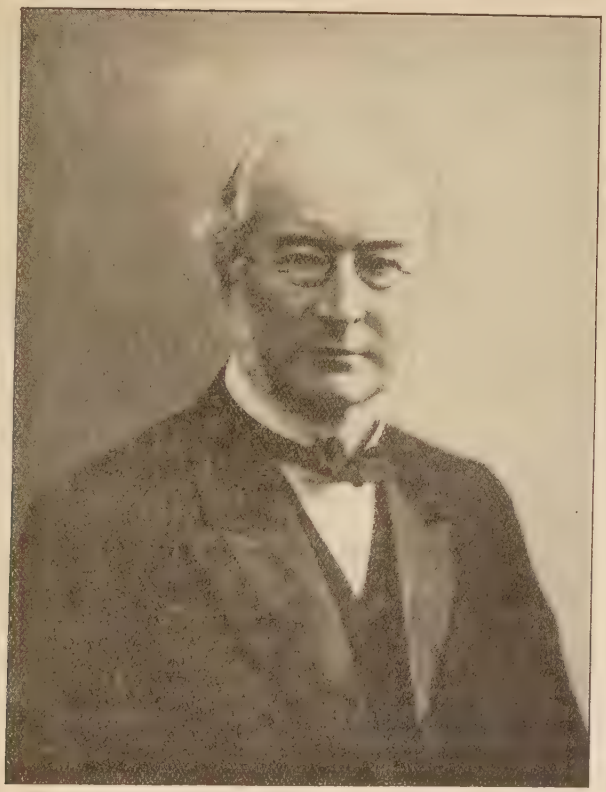
JAMES WRIGHT was born in Bristol in the year 1826. His parents were God-fearing members of the Society of Friends, who brought their children up in "the nurture and admonition of the Lord." The children being "Friends" by birth, regularly attended the Meeting-house, and early in life had instilled into them those principles of integrity which characterise that body.

At the age of 14 the Spirit of the Lord wrought in his heart, and showed him that, although born a "Friend," he was a sinner by nature and practice, and needed to be "born again." He yielded, and became "a new creature in Christ Jesus." The new life soon showed itself in love for the Word of God. In recent years he confessed to the writer that the very long pauses in the meetings of "Friends" were turned to account by reading chapter after chapter in his New Testament.

The Lord further opened his eyes to the truth of believers' baptism, and also that it is the privilege and duty of all true believers to remember the Lord's death in His own appointed way by the "breaking of bread." He manifested that obedience to the teaching of God's Word which was ever afterwards a marked feature in His Christian character. He severed his connection with the Society of Friends, and was baptised in Tottenham. In 1840 he returned to Bristol and joined the Church at Bethesda, in which, at that time, Messrs. Müller and Craik were the leading brethren.

On leaving school he went into business. In 1851 he married Miss Ann Willington Hitchins. In 1856 business again took him to London, and he lived in Hackney for several years.

Mr. Wright's earliest form of Christian work was Sunday-school teaching. His success in this work was such that in



JAMES WRIGHT.

COLLEAGUE AND SUCCESSOR TO GEORGE MULLER; CONNECTED WITH ASHLEY DOWN ORPHAN HOMES FROM 1859 TO 1905.

1856, when he was 30 years old, he became Superintendent of the Sunday School at Paragon Road, Hackney.

In 1859 Mr. Müller, who had known him from boyhood, wrote asking if he would become one of his helpers in the work at Ashley Down. He accepted the invitation, joined Mr. Müller, and remained in the work until his death—a period of nearly 45 years. During the eleven years from 1859 to 1870 he was, to use Mr. Müller's words, "one of the most valuable helpers in the work." After he had been there one year it was impressed upon Mr. Müller's mind that this was the one whom the Lord was preparing to become his successor. For ten years he and Mrs. Müller brought the matter before the Lord, and both of them became, to use his own words, "more and more assured that in Mr. Wright God had given to us what we desired." In February, 1870, Mr. Müller, shortly after the death of his first wife, opened his mind to Mr. Wright, telling him that he considered it to be the will of God that he should become his successor. Mr. Müller wrote: "His great humility, however, found a number of reasons why he considered himself unfit for it, none of which I could allow to stand in the way as a hindrance, as I knew him so well with regard to his fitness. A second difficulty was that his excellent Christian wife considered that he would be greatly burdened by accepting my proposal. After some weeks, however, she yielded her objections if he saw it to be the will of God. Mr. Wright then, after long hesitation, came to the conclusion that it would not be his duty any longer to refuse." Very shortly after this Mr. Wright's wife died; thus within a few months both Mr. Müller and Mr. Wright sustained a similar bereavement.

In August, 1871, Mr. Müller wrote: "To-day Mr. Wright asked for the hand of my beloved daughter. This request was as unlooked for on my part as anything could have been, while at the same time I knew no one to whom I could so willingly entrust my choicest earthly treasure. My beloved daughter had the greatest conflict in her mind for about two weeks before she accepted this offer, her only and great difficulty being because of having to leave me." Mr. Müller told her it would be a joy to him to see her married to such a man, so she accepted the offer, and they were married three months later. In May, 1872, Mr. Wright became associated with Mr. Müller as director.

Between the years 1875 and 1892, during which Mr. Müller went on preaching tours all over the world, Mr. Wright

was left in sole charge of the work at Ashley Down for many months together.

In 1890 Mrs. Wright fell asleep after a short illness. Their 18 years of married life Mr. Wright described as a time of "unbroken felicity"; being an intensely affectionate man, he felt her removal keenly; yet he bowed to and worshipped, with childlike submission, the God who in wisdom had taken his loved one from him. He gave an address at the funeral, and on the following Sunday preached from the words, "God is light, and in Him is no darkness at all," a sermon those who were privileged to hear will never forget. When addressing the orphans and thanking them for their sympathy in his sorrow he said: "Yes, dear children, it is indeed a very great sorrow, but I would gladly go through it all again if God might bless it to the salvation of *one* of you."

From the autumn of that year he lived with his nieces, the Misses Withy. On March 6th, 1898, the sudden home-call of Mr. Müller left him in the position of sole director. After he had published his first report Dr. Pierson wrote of him: "He shows himself God's chosen successor in the work, evidently like-minded with the departed director. It (the report) sounds as the significant *keynote* for the future, the same old keynote of the past, carrying on the melody and harmony, without change, into the new measures. It is the same oratorio, without alteration of theme, time, or even key: the leading performer is indeed no more, but another hand takes up his instrument, and, trembling with emotion, he continues the unfinished strain, so that there is no interruption."

After some weeks of waiting on God, Mr. Wright asked G. Fred. Bergin, whom he had known intimately for 25 years, to become associate director. He consented, and for seven years they had intense mutual joy in working together.

Mr. Wright was a man of no ordinary graces and gifts, all of which were joyfully laid at the Master's feet. His beautiful face and radiant smile showed, better than any words possibly could, that peace and joy *ruled* in his heart. His dignified yet gracious demeanour at once won the respect of all. Of his faith and love his works bear witness, but it may be added that his humility was equally apparent to an observing mind.

As a teacher, he was widely known and deeply appreciated; his good memory, originality, versatility, wonderful command of language, and profound knowledge of Scripture impressed and rivetted his hearers. Many sinners have been wooed to

Christ by his loving appeals, and thousands of Christians have had their faith strengthened, and their love for the Lord and His Word greatly deepened, by listening to his masterly exposition of the truth.

His was very fond of music, having a beautiful bass voice. For many years he led the singing in Bethesda. It was a great pleasure to him to join with others round a piano or organ, and sing hymn after hymn from the Bristol Tune Book.

Mr. Wright continued in full vigour of body and mind until the beginning of 1905, when he was laid aside with a carbuncle, which led after a time to blood poisoning. The illness lasted a month, and was accompanied by much suffering, which was borne with patience and beautiful submission to the will of God. During the second week of his illness he said, "'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.' If I could have my choice, I would not dare to choose other than He has appointed for me. I have left myself entirely in His hands, and I have been walking with Him in this illness. I know He is doing the best for me." He got steadily weaker. At the beginning of the fourth week he dictated a loving message to those gathered at the Bethesda Prayer Meeting, speaking of his joy in the Lord Jesus Christ. During the fourth week his strength failed rapidly; he was conscious, however, until within an hour of his departure, but up to the time when he lost power to articulate he did not realise that he was going home. Just before the end came, Mr. Bergin said to him, "Nearing home, beloved brother!" to which he seemed to assent by a grip of his hand. Shortly after that, at four o'clock on Sunday afternoon, January 29th, 1905, he quietly fell asleep at the advanced age of 78. DR. B.

ALFRED J. HOLIDAY.

ALFRED J. HOLIDAY was born and educated in London. He had the advantage not only of an excellent education, but of being brought up in an artistic and literary circle, and this had a life-long effect upon his character.

Brought to the Lord at the early age of 16, he at once dedicated his energies to the Lord's work, and from the first he was no half-hearted disciple. The manner of his conversion was unusual. One Sunday evening at church, hearing the Gospel clearly stated, he believed and was saved, although he had had

ALFRED J. HOLIDAY.

GOSPEL PREACHER, TEACHER, AND WELL-KNOWN LEADER IN BRADFORD DISTRICT; AUTHOR OF "THE FEASTS OF THE LORD," ETC.

no previous soul exercise. After the service he said to his companion, "I am saved," and to his joy his friend replied, "So am I."

The new wine could not be kept in old bottles. At once they told their friends, a good number of whom professed Christ. Not long after this, Reginald Radcliffe, the lawyer-preacher, found him out and encouraged him to preach. This he did, and held large open-air meetings with great blessing at Primrose Hill and elsewhere in London.

The Lord thus prepared him for his life-work, and nothing more characterised him than the simplicity of his gospel-preaching and his joy in, as well as aptitude for, open-air work, and to the last in the open-air he was always at his best. The earnest young preacher was about this time introduced to the saintly Howards of Tottenham, who, Aquila- and Priscilla-like, expounded the Word of God more fully unto him, and so led him out of the bondage of system into the happy liberty of simplicity of worship and privilege of remembering the Lord in the breaking of bread.

Business took him to Birmingham, where his activity in Gospel work was much appreciated. In that city also the greatest event of his life next to conversion took place in his marriage to Miss Atchison, of London. The result was most happy, and he found in her a true helpmeet and one with whom be could have real fellowship, both spiritually and intellectually. After a few years he removed to Bradford to become financial manager to Lord Masham, then Mr. S. C. Lister, whose good will and confidence he gained in a marked manner. The little assembly in Bradford soon felt the effect of the coming into their midst of these two warm-hearted believers; but, alas! dark days followed, and a long illness completely laid him aside and made work impossible. When restored, the little company was sadly reduced, meeting in a most unsuitable room known as "Uncle Tom's Cabin." But the old energy and strong faith prevailed. Active aggressive work was engaged in. In music halls and tents the Gospel was preached. Messrs. Inglis, Willington, Marshall, Hopkins, and many others helped. The work went on and the Assembly grew apace, but, as Willington at the time aptly remarked, speaking of the young converts, "They will bide a deal of nursing." This proved to be true. So a new side of Alfred Holiday's character was brought into play, and this proved to be a very strong side, viz., the pastor. For years, wet or fine, he spent each week

one long evening in visiting, seldom getting home before midnight. His gift as an organiser and his power and tact in getting others into work made themselves felt.

He was loving and generous to a fault. He taught what he believed strongly, yet never harshly, nor did he harbour unkind thoughts. With him it was easy to forgive and forget. It may be mentioned as characteristic of the man that one year when there was special distress in Bradford, in order to encourage simple habits, he himself went without meat, the money thus saved being given to the poor. He was a most generous giver, and did not offer that which cost him nought, going again and again without things lawful, and in the eyes of some needful, that he might have the more to give away. He could not save or put by for a rainy day whilst he knew of present need.

For the last thirteen years of his life he had lived at Featherstone as manager for Lord Masham's estate and colliery there. He was used to build up a vigorous assembly in that place, there being none when he first went to live there.

As a gifted teacher, able to express himself in a clear and forcible manner, his ministry at Conferences was much valued. Assemblies in difficulty seemed naturally to turn to him for counsel, and he must have travelled thousands and thousands of miles on such errands, giving up many hours of sleep in his efforts to smooth over difficulties and bring brethren together.

Mr. Holiday's end on February 8th, 1905, was not only peaceful, but triumphant. The outer man perished, but the inner man waxed strong. During the last four hours, notwithstanding great physical weakness, his spiritual joy increased so that it seemed that he had a sight of the Glory. Amongst other words, he said: "I have had many happy, happy years of service for the Lord down here, but now I am to be promoted higher, higher, higher." W. H. S.

THOMAS RYAN.

THOMAS RYAN came of a good family stock in the South of Ireland. In earlier days he had been, like most young country gentlemen, gay and careless, devoting his time to hunting and other rural pleasures; but being intended for "the Church," he came to Dublin to carry on his University studies. In the good providence of God he was soon brought under the influence of some of the early "Brethren," his heart was opened

to the reality and power of the Gospel of God, and under the teaching of the Holy Spirit the Bible became a new book to him. Conscientious difficulties respecting the Prayer Book in general, and the Ordination and Baptismal services in particular, soon arose, and quickly led him, much to the annoyance and disapproval of his father, to abandon his intention of becoming a clergyman, and to devote himself, with increasing joy, to the fellowship of spiritually-minded Christians, and to various spheres of free evangelistic work.

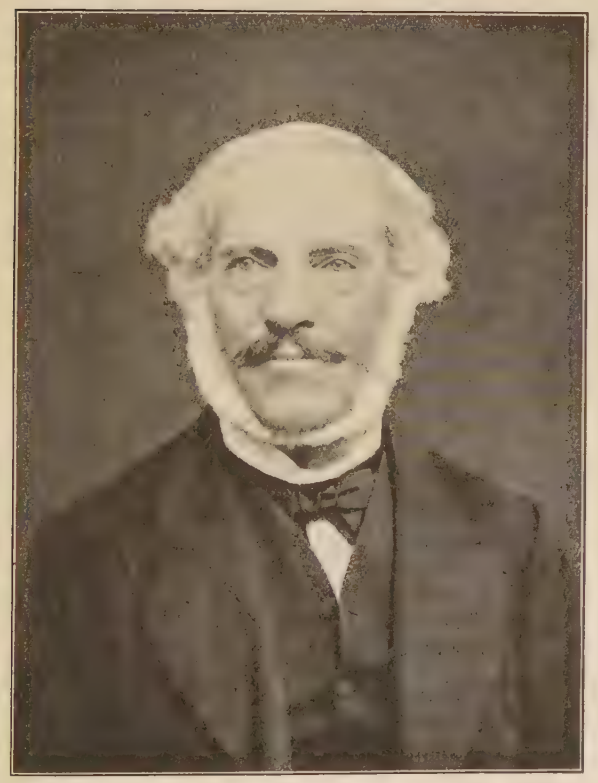
About this time, or very shortly afterwards, he made the acquaintance of Mr. J. N. Darby, Mr. J. G. Bellett, and many other leaders of what is known as the early "Brethren" movement. At first he threw in his lot with Mr. Darby, but retired from fellowship with Mr. Darby many years ago.

For the past forty years Mr. Ryan gave himself with much devotedness and catholicity of spirit to the ministry of the Word in the Assemblies, and in connection with Young Men's Bible Classes in various places did a magnificent work in opening up the Scriptures and grounding many in the foundations of the faith, specially in those truths which cluster round the Person and the Cross of Christ.

Being a very fair Hebrew and Greek scholar, and devoting his whole life to the prayerful and diligent study of the Word of God, he became truly "mighty in the Scriptures," and, under God's blessing, large numbers received through his ministry a clear, vital hold upon the precious things of God, whilst many of the poor, who for years attended his Gospel meetings in the Dublin City Mission and other places, rejoiced in the simplicity and affection with which he preached to them the Gospel of Christ.

He was the author of "Notes on the Acts of the Apostles," "Notes on the Book of Revelation," "The Birthday and After," and numberless tracts and pamphlets on doctrinal and controversial subjects, many of his volumes proving a help to a wider circle of friends than his voice could ever have reached.

Those who loved Mr. Ryan best were those who know him best. He was a warm-hearted and sincere friend, and whilst an uncompromising champion for the truth, was personally considerate and humble-minded. Possessed of a magnificent constitution, he carried on his labours into old age, and only within the past five years did his health begin completely to fail; but up to the very last his heart was true to his Saviour and Lord, and a reference to the love of Jesus or the precious



THOMAS RYAN.

A DILIGENT STUDENT, "MIGHTY IN THE SCRIPTURES," ONE OF THE BAND OF "EARLY BRETHREN" IN DUBLIN.

Blood of Christ whispered into his ear never failed to rouse him from his weakness and stupor to respond, as he did on a recent occasion, "Everything about Him is lovely."

With marked singleness of heart he gave himself for all the latter years of his life to the fulfilment of the much-needed ministry emphasised by Paul in 2 Tim. 2. 2, till on the 14th of January, 1905, at the extreme old age of ninety-five, this much-esteemed servant of the Lord and highly-gifted teacher passed into the presence of his Lord, where now he rests from his labours, and his works do follow him. H. W. F.

WILLIAM KELLY.

THE last prominent survivor of the first generation of "Brethren" fell asleep on the 27th March, 1906. Mr. William Kelly—the title-pages of whose writings generally bear only the initials "W. K."—was born in the north of Ireland in 1820. Being early left fatherless, he was already supporting himself by tuition to the family of the Rev. Mr. Cachemaille, Rector of Sark, when, in 1840, he made the Christian confession, and he shortly afterwards embraced the view of the church characteristic of "Brethren," with whom he then at once united. He retained a close connection with the Channel Islands for thirty years, residing chiefly in Guernsey, but for the latter half of his Christian career his home was at Blackheath.

He was a graduate, in classical honours, of Trinity College, Dublin, and was recognised as not merely a sound, erudite scholar, but a controversialist of formidable calibre. Besides aiding Dr. S. P. Tregelles in his investigations as a biblical textual critic, Mr. Kelly himself published, in 1860, a critical edition of the Revelation of John, which Professor Heinrich Ewald, of Göttingen, declared was the best piece of English work of the kind that he had seen.

Such studies were carried on concurrently with the editing of a periodical entitled *The Prospect*, which latterly was carried on by Mr. Kelly to the time of his death as *The Bible Treasury*, a paper that, as taken by various prominent clergy in academical circles, brought the editor into correspondence with such men as Dean Alford, Dr. Scott the lexicographer (whom he convinced of the true force of the word unhappily rendered in the Authorised Version of 2 Thessalonians 2. 2 as "is at hand"),

WILLIAM KELLY.

ONE OF THE BEST KNOWN AND MOST INTELLECTUAL OF "EARLY BRETHREN," EDITOR OF "COLLECTED WRITINGS OF J.N.D.," "THE BIBLE TREASURY," AND AUTHOR OF NUMEROUS VALUABLE WORKS.

Principal Edwards (who confessed to Mr. Kelly his conversion to the pre-millennial standpoint), with Professor Sanday, of Oxford, and other living theologians.

After the capitulation of younger ecclesiastical associates to the Higher Criticism, Archdeacon Denison spoke of Mr. Kelly's periodical as the only religious magazine any longer worth reading -so steadfast was the editor in his rejection of what he believed to be Christ-dishonouring views of the Bible.

His simplicity and self-suppression may be illustrated by the reply he made to a Dublin professor who had expressed an opinion that, if Mr. Kelly did but settle there as a teacher, he would make a fortune—"For which world?"

His supreme delight was in ministering in things spiritual to those whom he described as the "few despised" ones of Christ's flock. To such service he gave untiring energy, put forth to within two months of his decease. He identified himself whole heartedly with the body of doctrine developed by the late John Nelson Darby, whose right-hand man he was for many years. The "Collected Writings" of "J. N. D." were edited by Mr. Kelly, who has done much by his own expositions to give currency to the views enshrined in them. His own merits were manifest alike in oral and written ministry. Mr. C. H. Spurgeon, judging by the latter, has applied to Mr. Kelly, in the "Guide to Commentaries," the words of Pope, "born for the universe . . .". In the list of his writings will be found Lectures or Notes on all the books of the Bible.

How long he retained his clearness and vigour of intellect comes out in the fact that several of his best expositions have appeared during the last fifteen years. Within the lifetime of "J. N. D." (1800-1882) Mr. Kelly was already well known to outsiders by his lectures on the Pentateuch, the Gospel of Matthew, the Revelation of John, the Church of God, and the New Testament Doctrine of the Holy Spirit, besides Notes on Romans, &c., recommended by Professor Sanday. Since 1890 he has put forth "In the Beginning" (Gen. 1, 2), commended by Archbishop Benson; an Exposition of the Prophecies of Isaiah, of the Gospel of John, of the Epistle to the Hebrews, of the Epistles of John; a volume of 600 pages on "God's Inspiration of the Scriptures;" and his last words on "Christ's Coming Again," in which he vindicates the originality of "J. N. D." in regard of the "Secret Rapture"; this had been impugned by an American writer.

Shortly before he passed away, "W. K." said to one by his

bedside: "There are three things *real*—the Cross, the enmity of the world, the love of God." At the interment was read Acts 20: 25-38, and amongst hymns sung that commencing "For ever with the Lord." An aged clergyman, who had long resorted to him for counsel, on hearing of his decease, wrote: "He was pre-eminently 'a faithful man, and feared God above many' (Neh. 7. 2)." E. E. W.

CLARENCE ESME STUART.

THE late Mr. C. E. Stuart was youngest son of Mr. Wm. Stuart, of Tempsford Hall, Sandy, and grandson of Hon. Wm. Stuart, Archbishop of Armagh, who, like that prelate's father, enjoyed the special confidence of King George III. The Earl of Bute was direct ancestor likewise of the present Marquis of Bute. The family descends collaterally from the old royal house of Stuart, and C. E. Stuart was by some regarded as bearing a likeness to Charles I. His mother was a maid-of-honour to Queen Adelaide as Duchess of Clarence, who was his godmother; hence the name Clarence. The name Esme is one familiar to students of modern Scottish history.

Clarence Stuart was born in 1828, the year in which Benjamin Wills Newton took a First Class in the Oxford schools, and was educated at Eton, from which he proceeded to St. John's College, Cambridge, in accordance with the custom of his family. Here he took his degree of M.A., after gaining one of the earliest of the Tyrwhitt University Scholarships in Hebrew. For sacred study he had early conceived a special taste; the more so as, under the fostering care of a Christian mother, C. E. Stuart in his youth experienced the spiritual change by which we pass "from death unto life" (John 5. 24). He would, doubtless, in due course, have taken Orders in the Church of England, to which his family belonged, but a defect in his speech seems to have occasioned his remaining what is termed a layman.

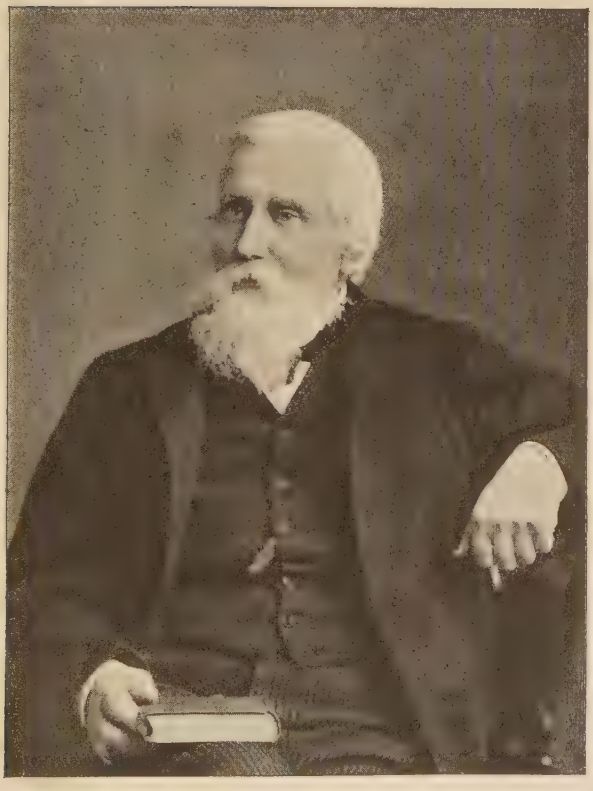
Mr. Stuart, marrying a daughter of Colonel Cuninghame, of Ayrshire, settled in READING, where for several years he interested himself in Church work of the Evangelical type, that with which his family was traditionally identified—a circumstance which found expression in the marriage of a sister to a clergyman, a direct descendant of Bishop Ridley. Amongst

other forms of activity, Mr. Stuart at this period of his life promoted the operations of the British and Foreign Bible Society. He ranged himself with those friends of the Society who were opposed to the idea of its recognition of the Apocrypha in the translations made under its auspices, or in distribution of English copies containing those books. He explained his views in a pamphlet—the reading of which would again be seasonable now in connection with the revival of public interest in the Apocrypha, promoted by the International Association of which the Bishop of Winchester is President.

About the year 1860 Mr. Stuart's attention was called to the position taken by those Christians commonly called "Plymouth Brethren" (though they have consistently rejected any such title), represented in Reading by a large "gathering," amidst which ministered the late Wm. Henry Dorman, a former Congregational minister, whose connection with the "Brethren" dated from about the year 1840. In the years 1845-1848 Mr. Dorman figured as a trusted ally of the late John Nelson Darby in the formation of what has since been denominated the "Exclusive" section of Brethren, the continued unhappy effect of which his eldest son, the present Mr. W. H. Dorman, of Stafford, has endeavoured to some extent to remedy. Mr. Stuart became convinced, under the late Mr. Dorman's influence, of the untenable character of his own churchmanship, and without more ado took his place, as the expression was, in the Reading fellowship, which remains to-day identified especially with his own name.

During the years 1864-1866, Mr. Stuart's fidelity to "J.N.D.," like that of others, was tested by Mr. Dorman's uncompromising opposition to Mr. Darby's teaching with reference to a class of sufferings of our Lord, discriminated as "non-atoning," as derived from His association with Israel. This doctrine "W. H. D." put on the same plane as that of B. W. Newton, which brought about the split in 1848. The close acquaintance, however, of C. E. Stuart with the usage of Hebrew words which came into play for any Biblical scholar having to consider such a question, aided him in determining the direction of his own sympathies in the matter. He did not follow the example of his Reading associate, who now seceded from the Darby fellowship.

In 1881, when "J. N. D." lent himself to another unsettlement among Brethren, Mr. Stuart again stood with him; and in the next year, when that remarkable man passed away, the



C. E. STUART.

OF THE ROYAL HOUSE OF STUART, SCHOLAR, TEACHER, AUTHOR OF VALUABLE "TRACINGS IN MARK, LUKE, JOHN, AND ACTS," ETC.

hearty voice of "C. E. S." was one raised over his interment. For three years longer Mr. Stuart remained in the company of those who had owned the special leadership of "J. N. D."

In 1885 a storm arose over some of his own views which then acquired prominence. These were deemed by many inconsistent with the traditional teaching of Brethren, especially as regarded the standing of the Children of God. In a further cleavage, which searched many hearts, some rallied to "C. E. S.," who accepted his view as a distinct advance in truth, whilst others, not prepared to commit themselves definitely to it, held that the difference of judgment manifested from this time afforded no sufficient reason for severance from "C.E.S." To the time of Mr. Stuart's death, as still, this division has remained unhealed; but he retained the confidence and support, in general, of all those who had thrown in their lot with his.

These eighteen years proved full of activity for his pen. In addition to independent books and papers issued by him, Mr. Stuart was a constant contributor to a periodical entitled "Words in Season."

His earlier writings comprised a book on the Sacrifices, "Simple Papers on the Church of God" (always highly esteemed), an article on "The Atonement, as set forth in the Old Testament," his "Textual Criticism of the New Testament, for English readers," and a "Review of Robertson Smith's Lectures on the Old Testament in the Jewish Church," a paper the value of which was acknowledged by many English clergymen. In textual criticism Mr. Stuart was an adherent of the school of Tregelles rather than that of Scrivener.

Publications belonging to the two last decades of his career commenced with a pamphlet on "Christian Standing and Condition," which called forth much acrimonious discussion, culminating in a division. This, and cognate pamphlets were followed by a series of papers on Propitiation. From long familiarity with the scheme of Old Testament types, Mr. Stuart insisted upon the detailed fulfilment of the presentation of the blood of the Antitype after death, as the propitiation *par excellence*, against the current view that the Cross covers the whole ground of the atoning work. The line thus taken by him, although supported by several expositors, including R. Govett, tended to accentuate the differences existing between him and his old associates, who held, with such writers as Ellicott, that the Old Testament should bend to the New, and not *vice versa*. Then came a series of devotional expositions

of the Gospels of Mark, Luke, and John, the Acts of the Apostles, the Epistles to the Romans and Hebrews, and the Book of Psalms, the spiritual value of the latter being acknowledged by Professor Cheyne.

Amongst the latest of his writings was a pamphlet entitled "The Critics: Shall We Follow Them?" In this case "C. E. S." did battle for traditional views of the Old Testament against the Higher Critics. Nevertheless, he kept abreast of the most recent scholarship, valuing, for example, Professor Driver's "Treatise on the Hebrew Tenses." His library contained all the standard works used by modern Biblical scholars, with some rare specimens from the past, including a valuable copy of the Complutensian Polyglot, which in his old age he presented to the library of his college.

As an interpreter, Mr. Stuart must be ranked with those who adhere closely to the wording of the text of Scripture, and to belief in verbal inspiration. He heeded little extraneous sources, such as Patristic interpretation; least of all the suggestions of "modern thought." With independent judgment he held firmly the general body of "recovered" truth, ecclesiastical and prophetic, characteristic of "Brethren."

Simple in his demeanour, with much charm of manner, he endeared himself to the poor of the flock, to whom he was "good." He delighted to share with them the light which he enjoyed. C. E. Stuart must be reckoned with those of whom it may be said that, although dead, they yet speak. E. E. W.

JOHN HAMBLETON.

AMONGST gifted evangelists whom God has raised up during the last forty years are the names of three remarkable and unique men—viz., Richard Weaver, Henry Moorhouse, and John Hambleton. The trio were well known to each other, and frequently laboured together—especially in their earlier days of service—in various parts of the great harvest-field. God greatly owned and blessed their labours, and it is not too much to say that thousands of sinners were saved, and thousands of saints were helped, through their ministry. During the first twenty years of Richard Weaver's life he was perhaps more used in conversions than any modern preacher. Mr. D. L. Moody was never ashamed to tell of the blessing he received through Harry Moorhouse's first visit to Chicago. Hambleton

was not so well known as Weaver or Moorhouse, but in his own line of things he was none the less gifted. These three servants of Christ signally illustrate the truth of Romans 12. 6: "Having then gifts differing."

John Hambleton was born and brought up in Liverpool. He had the unspeakable advantage of a godly mother, who early taught him to reverence the sacred Scriptures. His mother *lived* what she taught, and her consistent, Christ-like life was one of the links in the chain of his conversion. When a mere lad he disobeyed his mother, was drawn into sin and vice through evil companions, and, at the age of sixteen, ran away from home and entered the theatrical profession. For sixteen years he travelled in Australia and America as an actor, theatrical manager, adventurer, and gold digger. Though mixing with infidels and scoffers, and hearing their objections to, and tirades against, the Bible, he never doubted that the Scriptures were God's revelation to man. "In my own heart," he wrote, "I believed every doctrine of the Christian faith, though I was a rejector of Christ and a neglector of God's great salvation." The Lord Jesus again and again knocked at the door of his heart, but he refused to draw back the bar of unbelief. The Holy Spirit strove with him, but he sank deeper and deeper in sin, ingratitude, and rebellion. He was much troubled through a vision of the night, and he could say with Job, "Thou scarest me with dreams" (Job 7. 14).

When the news of the discovery of gold in California reached him, he determined to leave Australia and go to the diggings. After reaching San Francisco, he set out for the gold-fields. Regarding this journey he writes as follows: "Careless of fatigue, hunger, and disappointment, we pursued our way over wild and desolate tracts of country, where nothing met the eye but vast prairies, from which there arose immense mountains, capped with snow, and slopes that were wooded with trees of enormous growth. Of course we had to endure many hardships, and often to suffer the pangs of hunger, thirst, fever, and fatigue, to say nothing of peril of robbers, and the rowdyism of some desperate characters in our own party. But what did we care for all this so long as we could reach the point of our ambition, and find the precious gold upon which our sordid hearts were set?"

When in California he had many narrow escapes from death. Once his grave was dug, his companions thinking that his end had come. As he lay under a tree at the point of death, he became thoroughly aroused to a sense of his guilt and danger.

Writing of that solemn occasion, he said: "As I lay upon that grassy couch, apparently upon the eve of death, my soul trembled as conscience suggested the question, 'Where will you go when the end comes?' Then the scenes of my past life rushed with fearful imagery through my mind. I thought of the home I had deserted, of the mother's heart I had broken, the talents I had abused, the grace of God which I had despised and rejected. And then I thought of the just retribution of the wicked and of the awful eternity, when impenitent sinners such as myself shall reap 'for ever and ever' what they have sown in time."

One would think that, on recovering from such an illness, he would become a new creature. Alas! it was not so. Through a singular coincidence he determined to return to the Old Country. After an absence of seventeen years from England, he landed in Liverpool on April 1st, 1857, and at once went in quest of his relations. After a good deal of difficulty he found his sisters, his mother having died some years previously. Before her departure to be with Christ she asked her daughter to take a sheet of paper and write upon it a declaration of her faith—viz., that God would save her son John and bring him back to Liverpool, that he might become a gospel preacher! He began to try and be "religious," but found it to be a very toilsome affair. For weeks and weeks he was in the "Slough of Despond," striving, struggling, vowing, and resolving.

He read much of God's Word; but, alas! looked *within* for peace. For days and days he continued occupying himself with his feelings toward God, instead of with God's feelings toward him. He feared he was neither anxious enough, nor sorry enough, on account of his sins. Then he thought that he had not "repented enough," and became perplexed as to whether he had or had not committed the "unpardonable sin." Eventually he found rest and peace in believing on Him who settled the sin question by His sacrifice on Calvary. The love of Christ filled the young convert, and the Word of God became to him "the joy and rejoicing of his heart."

On obtaining peace with God he longed to be the means of winning souls to Christ, and began to witness for Him in the open-air. Referring to his early experience in preaching, he wrote thus: "At the first my knees trembled like Jeremiah's, but God directed me to His Word, saying: 'Thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to

deliver thee'." After he had served an apprenticeship in open-air work, he and Edward Usher hired the Teutonic Hall for gospel services. A very blessed work was done there, hundreds of persons professing conversion.

Eventually he and a fellow-labourer, with a shilling between them, went out in the Name of the Lord to herald the message of mercy in the large towns of Lancashire. In simple dependence upon God, unsent by sect, society, committee, or party, they went forth to preach Christ to the perishing. Henry Moorehouse afterwards joined Hambleton, and they visited fairs, races, shows, &c., distributing tracts and proclaiming to the masses ruin by the fall, redemption by the blood, and regeneration by the Holy Spirit.

John Hambleton was indeed a "burning and shining light," and during the forty years of his Christian career he lived for God and eternity. He was indeed a bold and fearless ambassador of Christ, who sought to be guided solely by the Scriptures, and was willing to do God's will at all costs. Whilst faithful in carrying out what he saw in the Word of God, he did not make his light a standard of Christian fellowship. He loved all God's people, and could honestly say, "We know that we have passed from death unto life, because we love the brethren." It might be said of him as of John Knox, "He feared not the face of man," and refused to be led by any party or sect. Possessed of a magnificent voice, great command of language, and readiness of speech, he excelled as an open-air preacher.

When preaching at a race-course, a number of "lewd fellows of the baser sort," led on by a Romanist, gave him great trouble. Hambleton told the ringleader that he would allow him to speak if he would answer one question. Persuaded by his comrades to accept the invitation, he stepped on the platform, whereupon Hambleton asked, in solemn tones, "Why did Cain murder his brother Abel?" There was something in the question that laid hold of the man, for he rushed from the platform a convicted sinner, and the questioner was enabled to expound to the audience salvation through the precious blood of Christ.

When preaching at a fair, some show-people, who rightly thought that their craft was endangered by the preaching and the praying, sent their clown, with painted face, and dressed up in fantastic attire, to ridicule the work, and give away their handbills. Hambleton, ever ready, shouted, "Look here, friends, and you will see two fools, one for the devil and the

other for Christ. God made man in His own image, but look at that poor fellow there and see what Satan has done for him. By God's grace I am a free and a happy man, serving a good Master, but that poor man is only serving the devil, and will only get the wages of sin, which is death. Yet the God he mocks sent His only Son to die on the Cross to save sinners from eternal punishment, and I am here to declare the glad tidings that there is 'forgiveness of sin' for all who believe in His most blessed Name." The clown hurried away from the scene of his confusion, but, later on in the day, sought an interview with the "converted actor," and asked him to pray for him, declaring that he was miserable and wretched in his quiet moments.

For 30 years Hambleton laboured throughout England, Scotland, and Ireland, in the open-air, in tents, halls, chapels, theatres, circuses, &c. For a time he also engaged in Bible carriage work, as well as lecturing throughout the country on a large chart which he called, "Ezekiel's Tile." The last ten years of his life were spent in Australia, where he toiled on until he obtained his home-call on December, 8th, 1889, aged 69 years.

Let us beseech the Lord of the harvest to raise up and send forth men of God, like John Hambleton, to warn the masses of impending judgment, and point them to Christ, the sinner's Friend!

A. M.

DR. J. L. MACLEAN.

"THE sleep of a labouring man is sweet" (Eccles. 5. 12) was the apt quotation from Scripture on the card intimating the home-call of honoured and beloved Dr. Maclean, of 10 Widcombe Crescent, Bath.

John Lindsay Maclean, the second son of George and Sarah Maclean, was born on 23rd October, 1830, at Nassau, the capital of the Bahama Islands, where his father, an officer in the Commissariat Department, was serving.

When John Lindsay was about four years of age his father was ordered to Sierra Leone, and had to go there alone, as that Settlement in those days bore the ill-omened, but well-merited name of "the white man's grave." So mother and family (two sons and a daughter) were sent to Dysart, in Fifeshire, the father's birthplace and family residence. After five years' continuous service in Sierra Leone, promotion and a

year's furlough were granted to the father, whose next station was at HOBART, Tasmania, at that time Great Britain's convict settlement. After the Crimean War, Commissary-General Maclean was made a K.C.B., and of course was known as General Sir George Maclean. The father died in 1861, the mother (Lady Sarah Maclean) died in 1889.

As it was settled that John Lindsay was to follow his elder brother's example, and enter the Army, he was sent home to the Royal Military College, SANDHURST. The course of study required from three to four years. He obtained his commission after three years, and on leaving the College carried off the "General Merit" prize, the highest distinction open to a cadet. He was posted to the 69th Regiment, now designated the 2nd Battalion of the Welsh Regiment, and with it served abroad, first at MALTA, and then in the West Indies. Entering with characteristic keenness into his profession, his zeal was quickly rewarded by his being made Adjutant of his regiment at an unusual age, and after an unusually short period of service. In the matter, too, of promotion he had been fortunate, obtaining by purchase his Captaincy in his regiment.

At Malta the Colonel of his regiment was interested in him, and took him to a Bible-reading in a private house. Struck with the evident earnestness with which those assembled dealt with the Holy Scriptures, searching them as those who believed them to be the very words of God, he continued going, and was led to a personal knowledge of the Lord Jesus Christ.

While serving in BARBADOS he had yellow fever, followed by a relapse when recovering. Several of his companions were carried off, and his life so hung in the balance that the army chaplain went to his bedside, read Hebrews 13, and left without another word. His fine constitution stood him in good stead, and his life, by God's providence, was spared.

One day in a railway carriage in England he was bearing witness for his Master, when a lady said she could not understand how one who sought to spread the Gospel of peace could carry a sword. This caused him to consider his position, with the result that it ended in his conviction that the life of a soldier was incompatible with that of a professing Christian; and, acting on this belief, he sold his Captain's commission and quitted the Army.

He took his medical diploma at Edinburgh in 1861, married Miss Harriet Warren in 1863, and in June of that year went to reside at LEOMINSTER, where Mr. and Mrs. Yapp were living.

DR. MACLEAN *(The only photo obtainable).*

Mrs. MACLEAN. Mrs. YAPP. Dr. MACLEAN. A Friend.

DR. J. L. MACLEAN.

EARLY LEADER IN CONNECTION WITH "ECHOES OF SERVICE," "LEOMINSTER CONFERENCES," AND A VALUED HELPER OF MISSION WORK.

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The hand of God may be discerned in Dr. Maclean's not carrying out his first intention of going to any other land as a missionary, for he has been the means of helping forward missionary work to an extent that, as a solitary labourer abroad, he could never have achieved. This special work of his was begun at Leominster in fellowship with William Yapp. The earliest notes of Gospel work in Italy were from the pen of Count Guicciardini. The first sheet that has been preserved is dated 1860. The earliest in which Mr. Yapp's name was linked with the Count's is 1863. The first which bears the names "William Yapp and J. L. Maclean" is 1866, and from 1867 onwards Signor Rossetti was a frequent correspondent. In the latter part of 1874 Mr. Yapp was called to rest, and in 1875 the sheet, *The Gospel in Italy*, was signed by "J. L. Maclean" alone, but the signature follows the statement: "My friends, Mr. H. Groves, of Kendal, and Mr. H. Dyer, of Exeter, I may mention, will be glad to join me in receiving offerings." The last paper mentioned was issued from 10 Widcombe Crescent, BATH. J. M. Code had recently been called from Bath to be "with Christ," and, partly to render help in the meetings, and partly for the sake of the education of their only child (a youth of great promise who died in 1876, aged 12), Dr. and Mrs. Maclean had removed to that city.

In the year 1871, when in Glasgow, Henry Groves, of Kendal, and William Bowden, of India, called on Thomas M'Laren to consult about starting a missionary paper, referring to *The Missionary Reporter*, a 3d. quarterly then defunct. A ½d. monthly was suggested, and *The Missionary Echo* was begun in 1872, the names attached to it being H. Groves and J. L. Maclean, while the fellowship of H. Dyer continued, as it did to the close of his service on earth.

In 1885 *The Missionary Echo* gave place to the present larger paper *Echoes of Service*, which was again enlarged in 1891. God was pleased to use this paper to stir up interest in mission work. Many were moved by reading its pages to give themselves to the work, and still many more were stirred to fellowship in helping it forward by their gifts, until at the present time there are about 500 workers in many parts of the five continents.

About a quarter of a century ago Dr. Maclean's health caused great anxiety, and for some time it was feared he might soon be taken from us, or at least have to discontinue his work, but God heard prayer and restored him to health,

though from that time he was never very strong. In addition to *Echoes of Service*, he and Henry Groves edited *The Golden Lamp* until 1889, when, on account of Mr. Groves' failing health, it was undertaken by W. H. Bennet and edited by him till discontinued in 1890.

Towards the end of 1890 W. H. Bennet, of Yeovil, became more definitely linked with Dr. Maclean in service. In 1891 Henry Groves was taken home. In 1894 R. E. Sparks, B.A., of Belfast, resigned his position as solicitor to the Ulster Bank that he might assist in the furtherance of the work.

The well-known Leominster Conferences were begun by William Yapp, with the assistance of Dr. Maclean, in 1874, and though Mr. Yapp was called to rest towards the end of that year, they have continued ever since, Mrs. Yapp undertaking arrangements as to receiving and caring for those who attended, while guidance in other respects devolved upon Dr. Maclean. The aim in view was to bring together servants of Christ from all parts, a few at a time, to wait upon God and seek help from His Word. In this service he had the co-operation of Messrs. Robert C. Chapman, Henry Dyer, Henry Groves, Henry Heath, and many others who have long since finished their course. Through these conferences he became personally known to many who otherwise might never have met him, for he was not accustomed to move about, being always so much occupied.

Many speak of consecration. Dr. Maclean exemplified it. He yielded himself and all he possessed to the Lord and His service. We often hear of a "self-denial week"; he had 365 days of self-denial in the year, and an extra one in leap year.

Dr. Maclean's knowledge of things in general was very extensive; his memory was remarkable; his letters, which were full of wholesome counsel, were greatly valued by those who received them. He never was a fluent speaker, yet his words were always weighty. Whatever he did must be done thoroughly. He had his judgment about most things, which was not easily affected, and a persistency in carrying out what he began which seldom failed. One special trait of his character was genuine humility.

The Bible was Dr. Maclean's constant companion; and his marks and notes, especially in earlier years, show how truly he studied the Scriptures. He had a deep sense of the need and the value of prayer, which he often expressed. In his ministry he dwelt much on the *example* of the Lord Jesus, but no one could hold more tenaciously that only those who know the

forgiveness of sins through His blood (Eph. 1. 7) can rightly consider and in any measure follow the example of His most holy life. He accepted the Bible fully and completely as the WORD OF GOD. No reasonings of Higher Critics troubled him.

The malady—Bright's disease—which at last proved fatal, began to make itself seriously felt early in 1906, when he went to Yeovil, then to Leominster—the residence of his sister-in-law, Mrs. Yapp—for the sake of rest and change. Any hopes of benefit by this movement were soon dissipated, and, after spending the summer months there, a return was made to Bath.

Always a man of very few words, he said little during his illness, but often made remarks which showed that the work of the Lord was in his mind. Concerning his affliction he one day said, "It is all needed." To Mrs. Maclean he said, "Thank God for His goodness to me." On October 19 he spoke an affectionate word to his wife, as if he knew that he was going, and soon after one o'clock he peacefully fell asleep.

On October 23, the 76th birthday of Dr. Maclean, after an impressive service in Manvers Hall, which was well filled by a very representative company of believers from different parts of the British Isles and a few from abroad, the body was borne by missionaries from India, China, South America, and the Straits, to the hearse and to the grave at Locksbrook Cemetery, Bath, there to await the blessed resurrection and the "Well-done" of the Master he has served so faithfully.

Those who knew him best, would testify most that he was "a good and faithful servant."

WILLIAM LINCOLN.

WILLIAM LINCOLN was born in 1825, in the east of London, and converted to God at the age of 17; his soul having been convicted of sin through reading Doddridge's "Rise and Progress of Religion," though the book did not bring him into peace. Desiring to serve the Lord, he first thought of missionary work, and was a year studying under the Church Missionary Society, but was refused on account of his parents having died of consumption. He then entered at King's College, London, of which he became an associate; was ordained at Preston, in 1849, by the Bishop of Manchester; laboured in the establishment there and at Pudsey; and finally came up to London as curate at St. George's, Southwark.

WILLIAM LINCOLN.

OF BERESFORD CHAPEL, LONDON. AUTHOR OF "THE JAVELIN OF PHINEHAS," "LECTURES ON THE REVELATION," "EPISTLES OF JOHN," "HEBREWS," ETC.

Whilst there he preached mostly at a district church in the London Road, drawing very large numbers; and in 1859 obtained the appointment as minister of Beresford Chapel, Walworth. Here his preaching was very attractive, and the place was soon filled to excess.

But now his soul began to be exercised about his position in the Church of England, though he preached and published a sermon on Infant Baptism, seeking to refute Mr. Spurgeon's memorable discussion on Baptismal Regeneration. But he continued more and more to realise that his position was a false one, and the remaining copies of the sermon just mentioned were carefully burnt, and in 1862 he finally broke his connection with the establishment. He read out his reasons for so doing on a Sunday evening to a congregation which crowded the building to the utmost. The effect was, of course, at once manifested in the reduced attendance, though large numbers still continued with him, a few, however, dropping off by degrees.

Immediately after his secession, he wrote the "Javelin of Phinehas," in which he exposed, by the Word of God, the evil of the union between Church and State. The work at Beresford continued to progress, though the changes were gradual; one step at a time, we may say, just as light was given. Many attempts were made to get Mr. Lincoln to join one or other of the various denominations; but his expressed determination always was, "never to join anything or any party," but to cleave to the Lord alone. His purpose and joy ever was to press the truth of gathering to the Lord's Name *alone*, making Him the one centre, and going forth "*to Him, without the camp.*" None preached more faithfully the doctrine of separation, and to Jesus only; and we may add that he practised what he preached.

For the sake of allegiance to his Lord, and obedience to His Word, he surrendered worldly prospects and emoluments of no ordinary character. He had his reward in seeing many believers walking according to the Truth; and one by one the old practices were abandoned, and worship according to its scriptural simplicity was established at Beresford. Week by week the saints began to assemble together to break bread, in obedience to the command of the Lord, as gathered unto Him alone, and submitting to the Spirit to guide as He pleased.

While giving open ministry its due place, Mr. Lincoln never failed to press godly order and rule in the assembly, and

opposed the spirit of democracy and communism having any place in the church of God. He was also very careful to maintain the value of ministry in teaching from the Word of God, by those whom God had sent as teachers; and the time of service was made half an hour earlier, in order that, whilst time was given for worship and ministry in connection with the breaking of bread first, there might be special opportunity after for the ministry of the Word. All who have had experience of this would confess its value; and the benefit to the assembly has been incalculable. And thus helped and kept by God in His grace, the work has gone on at Beresford for 28 years, though loud were the prophecies, at the outset, that it would not last a twelvemonth.

It was in this ministry of the Word that Mr. Lincoln was so powerful an instrument in the hand of God. He presented Scripture in its broader features with a clear grasp of principles, by which the saint was to be guided in filling in details. In this way his ministry was most useful, as it put the hearers in the way of gaining instruction for themselves from the Word. In prophecy also he was much used, especially in connection with the Lord's coming for His Church, and the apostasy of Christendom. He loved to press the truth of the Lord's imminent return, and lamented much what he thought was a growing coldness in respect of it. Earnestly he warned against the spreading darkness in the professing Church, and pressed the truth of separation from evil.

Always accessible to any who came to him with difficulties and questions, he was used to the help of many in all parts of the world; and his answers were always remarkable, as was his teaching, for clearly presenting and pressing fundamental principles. As to the source from which he himself drew the knowledge he had, though with large opportunity of studying the writings of others, he always confessed himself as "the man of one book"; he drew what he gave to others from the fountain head—from the Word itself. His own writings were not very numerous, and we may mention the principal of them:—"Joseph and Jesus," and "Four Lectures on the Second Advent," published before he left the establishment; "The Javelin of Phinehas," published immediately afterward; and, subsequently, "Lectures on the Hebrews," "The Epistles of John," "The Book of the Revelation," and "Typical Foreshadowings in Genesis"; with a series of Lectures, and leaflets on some fundamental truths in the Word of God.

Mr. Lincoln's heart was in the work at Beresford, to which he considered the Lord had specially called him, though many have objected and thought he should have extended his service more for the benefit of other assemblies. However this may be, a serious obstacle to it was his condition of health, and few probably have any idea of his continued sufferings for about the last twenty years of his life. It is a marvel that he was able to continue to study and teach so constantly as he did; but his nervous system was gradually undermined.

The last time he spoke was on 18th September, 1887, and, remarkably, it was upon the early verses of 2 Corinthians 5. The last time he was present at the breaking of bread was on 11th December. But though the outward man was perishing, the inward man was renewed, and his joy and peace continued unclouded. His remark, as he left the meeting for the last time, was, "It is all well; the Lord reigneth."

Life's sand ran slowly out, and the body grew weaker and weaker; but his spirit was stayed upon God, and he could say, "I'm full of praise and joy." And thus the end came, and the last answer he could give upon earth, when asked if he were happy, was, "Yes, in the Lord," and in a few brief hours our beloved brother was with the Lord, "with Christ, which is far better." He quietly fell asleep, without any apparent pain, early on the morning of the 25th April, 1888.

We can but admire the grace of God displayed in his unswerving and unfaltering faithfulness to the Truth of God. Whenever he saw a thing to be right he persisted in it, no matter what the consequences to himself or others. And yet he was not a man of extremes, for one of the great lessons of Scripture he ever sought to impress was the balancing the Truth of God, and never to push one side of truth to the disparaging of another. A simple verse which he passed on to Mr. Caldwell truly indicates his aim and spirit:

"Lord Jesus! make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie."

The body of our brother was interred at Honor Oak Cemetry on 30th April; a very large number of the saints, with many well-known brethren, being present both at the meetings at Beresford and afterwards at the grave. J. S. H.

J. J. PENSTONE.

BIBLE SCHOLAR, CHRISTIAN POET, WHOSE LIFE WAS A SPIRITUAL INFLUENCE IN EARLY DAYS IN LONDON.

J. J. PENSTONE.

JOHN JEWELL PENSTONE, of London, was truly an able Bible scholar and Christian poet. His poem on "The Servant's Path in a Day of Rejection" has been of spiritual help to believers in all parts of the world.

From the time of his conversion to God, while quite a young man, he continued to serve the Lord diligently. The record of his life was truly the history of the (so-called) Brethren. Taking a prominent part in the revival of the early "forties," he was intimately associated with Robert and John Howard in the work of God at Tottenham. From the opening of Brook Street Chapel he continued to be closely associated with the work of God carried on there, and afterwards at Bruce Grove Hall. While he was known and loved all over the country, the Tottenham meeting had a special place in his affection.

An incident in his early Christian life is worth recording for the benefit of young preachers (and many old preachers, too). When he commenced to preach the Gospel, he used to fear he would soon lack subjects for his discourses, and he was led to communicate his fears to a converted relative, who was then a prominent member of the Society of Friends. The advice received was, "Let the Book speak to thee, Johnnie, then thou wilt have no difficulty in speaking to the people." This advice was very closely followed throughout his long and laborious ministry, and was, no doubt, the secret of so much of the success and blessing that attended his work.

There were two things about John Jewell Penstone which even anybody enjoying only a slight acquaintance with him could not fail to notice, viz., a deep reverence for, and knowledge of, the Word of God, and a strong personal loyalty to our Lord Jesus Christ. Very few were better acquainted than he with the history of our English Bible, and probably fewer still had more of its contents committed to memory. Yet it was noticed, and more than ever latterly, that all his Bible-readings had only one object in view, namely, a better knowledge of his Lord and Master, Jesus Christ.

Those who were privileged to know Mr. Penstone in his home life appreciated best his deep, personal loyalty and love to Jesus Christ. All who loved his Master were welcome, and his wealth of experience and knowledge was unreservedly held at the disposal of any who sought advice or counsel. When he said, "I will pray for you," one felt that he was

among those who had power with God and prevailed, and went home from such a visit strengthened and encouraged.

Endowed with a powerful intellect and gifts which fall to the share of but few, he cast behind him selfish aims and ambitions, let go that which could raise him to merely worldly eminence, and without reserve laid all at the feet of Jesus, content himself to be nothing. He passed into the presence of the One whom he had so often delighted in "exalting" on 12th May, 1902, at the advanced age of 85.

DONALD ROSS.

DONALD ROSS, the veteran Scottish evangelist, was born 11th February, 1823, of Godly parents in Ross-shire, Scotland, and was brought up in the nurture and admonition of the Lord. Twice each day in his home they surrounded the family altar, the Scriptures being read, and God's help, protection, and blessing sought. He intensely disliked "family worship," feigning headache as an excuse for his absence. His description of himself at this time is not at all flattering. He says he was "as proud as a peacock, and as empty as a drum," and yet he "said" his prayers night and morning, lest God would judge Him. At the age of fifteen, alone among the heather on a hillside, returning from visiting a dying brother, he was brought to a knowledge of the soul-saving truth of the Gospel through the words of John 18. 8: "If ye seek Me, let these go their way."

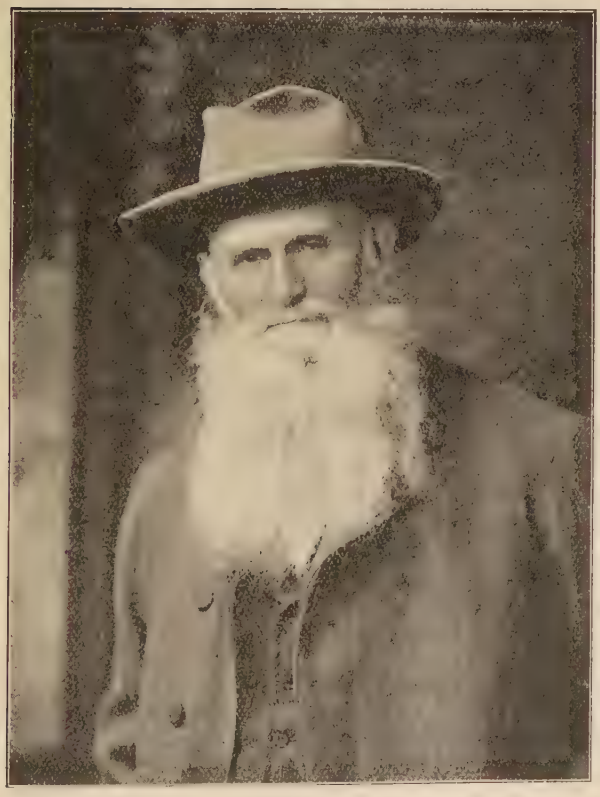
He was connected with the Established Church of Scotland, but left it at the Disruption of 1843, and identified himself with the Free Church. On his removal to Edinburgh he attached himself to the church of which Mr. Tasker was minister, and actively engaged in evangelistic work. From 1858 to 1860 he was missionary among the miners of Lanarkshire.

In 1860 he was appointed secretary and superintendent of the North East Coast Mission, making the city of Aberdeen his headquarters. During the ten years that he filled this important and responsible position he was greatly used of God in the conversion of souls. These were the glorious "revival days" when the Holy Spirit worked so wondrously in Scotland. Thousands of persons, of all ranks and classes, were aroused from their slumber, and were earnestly inquiring what they had to do to be saved. Multitudes were brought to know Him whom to know is life eternal, and openly confessed

Christ as their Saviour. Mr. Ross gathered around him a band of earnest, aggressive gospellers. The "war" was carried into the enemy's camp, and citadels of Satan were attacked and captured. In country districts and in fishing villages, in towns and cities, the heralds of the cross were busy. Brownlow North and James Turner, Hay-M'Dowall Grant and Reginald Radcliffe, Lord Kintore and Richard Weaver, Gordon Forlong and Harrison Ord, Duncan Mathieson and Donald Ross, gathered numerous sheaves of golden grain for the Lord of the harvest. Duncan Mathieson and Donald Ross were men of kindred spirits, and were splendid Gospel pioneers. Mathieson was accustomed to speak of his friend as "that Caledonian warrior."

Mr. Ross was a diligent student of the Scriptures. As he searched his Bible he became exercised as to his position, and after ten years' service in the North East Coast Mission he resigned. In 1870 he started the Northern Evangelistic Association. A number of evangelists joined him. Soon afterwards that society was dissolved, and he ceased being connected with any society or denomination, meeting with Christians assembling simply in the Lord's Name. He started a monthly paper, the *Northern Evangelist and Intelligencer*, which was afterwards called the *Northern Witness*, now *The Witness*.

Edinburgh was the next scene of his labours. A hall was secured and the work was carried on amidst much to discourage. In 1876 he visited the United States of America. There he found many open doors for preaching and teaching. In 1879 he moved his family thither, making Chicago, the metropolis of the west and north-western states, his centre for several years. He and three others began to remember the Lord in the breaking of bread in a tent, which was also used for evangelistic purposes. Amongst the number was a gentleman who had been identified with similar meetings in England. After the breaking of bread he looked at the tent, and remarked, "This is surely outside the camp," and never returned. But Donald Ross kept pegging away at the Gospel. In summer and winter, in rain and snow, in encouraging and discouraging circumstances, the gospeller kept at the Gospel. A number of Christians gathered around him, were baptised, and sought to teach others what the Lord had taught them. In this way the work in that vast and important commercial centre was built up, and to-day there are three or four assemblies of believers meeting on scriptural lines. Mr. Ross



DONALD ROSS.

STERLING SCOTTISH PIONEER IN THE GOSPEL AND IN FOUNDATION TRUTHS. FIRST EDITOR OF *THE WITNESS* AND OF "OUR RECORD."

evangelised in Boston, New York, and other American cities, as well as in towns and country districts in Canada.

In 1887 he visited California, and spent a considerable time in San Francisco, making the city on the "Golden Gate" his centre for several years. While in Chicago he started a tract depot in his own house, keeping a stock of tracts, Bibles, and books for Christians. For some twenty years he issued a monthly magazine, *Our Record*, and for a number of years he edited a Gospel paper.

In 1894 he went to Kansas City, Missouri, a rising western city, and made that his headquarters, moving north and south, east and west for Gospel campaigns.

In 1901 he returned to Chicago, where he made his home till he was called to higher service on 13th February, 1903.

He was highly esteemed by evangelists and teachers, and when it was known that he was among those who were expected to minister at conventions, Christians rejoiced. His ministry to Christians was fresh, searching, and practical. Again and again we have heard him exhorting believers to live for God and eternity. "It pays to keep in with God," was one of his sayings. Another one was: "If the Lord did not keep us on short allowances, He would seldom see some of our faces."

Mr. Ross was essentially a Gospel preacher. His tireless energy, zeal, and enthusiasm in seeking to preach the glorious Gospel of God's matchless grace was most wonderful. This unconquerable determination was manifest in innumerable ways. He was more than a preacher and an exhorter. He was a *labourer*, and he toiled for the perishing; at fairs and races, in tents and halls, in barns and chapels, in music halls and theatres, in cottages and in the open air, he sounded out the wondrous story. We have seen the effects of his work in Scotland and England, as well as in American cities such as New York, Chicago, and San Francisco. It was his custom on going to a town to preach the Gospel to set out with a bundle of tracts, booklets, and periodicals, visit the houses, and talk to the people personally about their spiritual condition. No wonder God blessed His servant and owned his preaching in the conversion of many souls.

Near the end of his journey, he said: "I will be eighty on the 11th February, and if I had other eighty before me, I would spend them in this Gospel of God's grace. There is no other work of such importance in the whole world. All other investments amount to nothing compared with this." A.M.

DR. F. W. BAEDEKER.

THE Reaper, Death, removed from our midst this well-known and highly-esteemed servant of Christ on Tuesday, 9th October, 1906, at the advanced age of 83. Dr. Baedeker travelled up to Clifton Conference on the previous Tuesday morning amid drenching rain, remained the day, giving an address in the evening, and returned late at night. He attended the Conference again on the Wednesday, and, evidently as the result of the exposure of those two days, contracted a chill, which developed pneumonia. By the end of the week serious symptoms began to manifest themselves, and soon all hope of recovery had vanished. In perfect peace the end was reached on the day named—our beloved brother passing away from his peaceful home of many years, "Wart-eck," Weston-super-Mare, to the Home above,—"to be with Christ, which is far better."

A native of Germany, Dr. Baedeker had spent by far the greater part of his life away from it. After some years, as a young man, spent in professional pursuits in the Australasian Colonies (whither he had gone as a hopeless consumptive, the French ship in which he sailed was nearly wrecked, and he—the traveller of future years—landing in Australia literally on crutches), returning to the Northern Hemisphere, his steps were directed to England—and Weston-super-Mare, which was destined to be the scene and base of his life and labours for the remainder of his days. For the first half of his earthly career, while strictly moral and outwardly correct, he lived without God, and was, as the writer has heard him express it, "a German infidel." But He who brings the blind by a way that they knew not, and leads them in paths they have not known, was guiding our friend towards a crisis in his life, which would bring untold blessing to himself and to countless others through him.

Earl Cavan, of fragrant memory, in the year 1866, invited Lord Radstock to take possession of *The Lodge* for two or three months, in order that he might devote himself to evangelistic work in Weston and neighbourhood. Meetings were arranged in the Assembly Rooms, and were carried on almost nightly for the space of *eight* months, resulting in a work of grace for extent, depth, and, as time has proved, permanency, such as Weston had never experienced before and has not since.

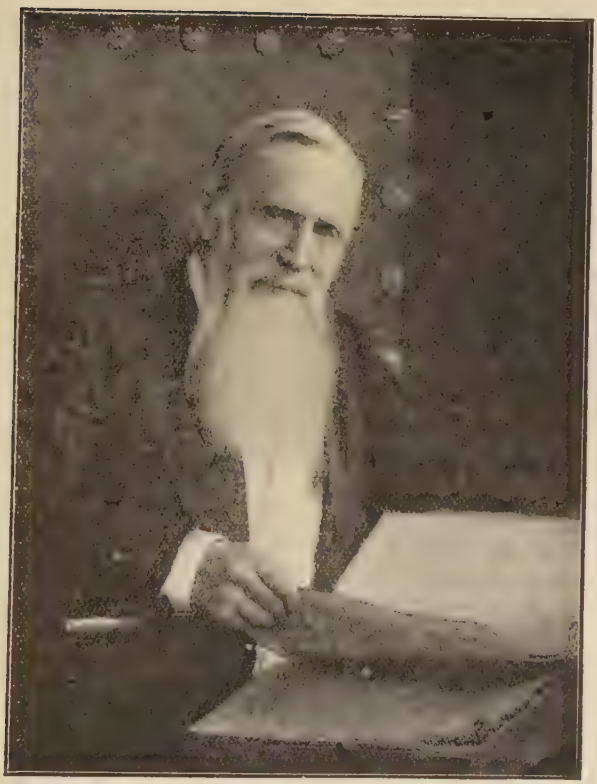
All classes of the community were more or less affected by

the movement, but, on account of the high station of the chief actors in it, perhaps the converts were chiefly from the upper grades of society. Through the importunity of a Christian military officer, of whom he had some acquaintance, Dr. Baedeker at length reluctantly consented to attend one meeting. Interest was awakened sufficient for his repeating his visit, but he was careful to make his exit before the noble preacher could reach him at the closing of the first service. Having attended several meetings, the doctor one evening lingered long enough, or got far enough in without the ability to get out faster than the crowd would admit of, for Lord Radstock to reach him. Putting his hand on his shoulder, said he, "My man, God has a message through me for you to-night," urging him to enter the ante-room. In presence of the crowd he did so, and the two were soon on their knees. During those solemn moments a work was done in this suddenly convicted soul whereby the accumulated infidelity of years was dissipated for ever. God was believed, the Saviour trusted, and the joy of salvation filled his soul. The experience of that memorable night would be by himself thus tersely expressed: "I went in a proud German infidel, and came out a humble, believing disciple of the Lord Jesus Christ. Praise God!"

His wife, who had gone heart and soul with him into the world and its pleasures—music and dancing being their greatest delight—for some time stood aloof and steered clear of

"These wondrous gath'rings day by day;"

but ultimately, seeing the change in her husband, and his determination to "hold fast" and "go forward," said: "Perhaps I am refusing something I ought to take," accompanied him to a meeting, was awakened, and ere long saved, and thus became a partaker of "like precious faith." "As heirs together of the grace of life," they were thenceforth one in purpose, constrained by the love of Christ who gave Himself for them, to spend and be spent for the best good of others. Soon the young convert was set to work to point other anxious souls to Christ, which he found to be a service for his new Master at once delightful and fruitful. As a coincidence, interesting and remarkable, Dr. Baedeker gave his *first* Gospel address on the theme now so dear to his own heart in the village of Kewstoke, on the other side of the Worle Hill from Weston; and having expressed a desire to revisit the same village after a long absence, he accompanied a



DR. F. W. BAEDEKER.

WHO CARRIED THE WORD OF GOD AND THE TRUTH OF GOD TO RUSSIA AND OTHER NEGLECTED PARTS OF EUROPE.

friend over the hill on Sunday evening, 30th September, and in the Iron Room there gave his last Gospel address—1866-1906! He found the ruin of men the same as forty years ago, and he knew no remedy but the one old, unchanged, inspired Gospel.

Lord Radstock had opened to him in Russia "a wide door and effectual," large numbers high in rank being among the fruit of his labour there. Dr. Baedeker, having passed through ten years of preparation in the study of God's Word, and the exercise of his gift at home, felt drawn to go forth and carry the Gospel to the regions beyond, and in 1876 started on his first evangelistic journey through Continental lands. After some time in Berlin and other parts of Germany, having been commended to Russian friends by his spiritual father and predecessor in the field, the call to come over into Russia was responded to, there to further help in the work begun, and carry the Gospel still further afield. Deeply impressed by what he had seen of the condition of things in the great Russian Empire with its teeming millions sitting in darkness and the shadow of death, needing the Gospel which was eagerly heard as often as preached, in the following year, 1877, Dr. Baedeker, having let his house for three years, again went forth, this time accompanied by his wife and their adopted daughter, and devoted almost the whole of this period to labour for the Lord among the peoples of that vast land. As years went by, annual visits were paid to Russia and other European countries, his purpose ever the same, until he would be much more abroad than at home. Thousands on thousands of miles were traversed, the means of transit often being of the most primitive description, and the ground to be gone over such as would test the mettle of a much younger and stronger man; but the doctor made light of it, only remarking by the way as he would come back and narrate some of his experiences, that it was interesting to find out what a strain the human frame could stand. Into every corner of Russia he penetrated with the Gospel message. Permits were granted, through the influence of a Christian Countess, by the head authorities, which gave him access to all the prisons of Russia and Siberia, each permit lasting two years, and then a renewal of it for another couple of years, the evangelist feeling with every extension of the privilege (enjoyed alone by him) the importance of using it to the utmost; and so journey after journey was undertaken, Bibles (supplied freely by the British and Foreign Bible Society) distributed through the prisons and

elsewhere by the thousand, while the Gospel of salvation was sounded out with the living voice. His sympathy and love for the oppressed won for him a way to many a heart, and the Day alone will declare the full results of such abundant labours, where the tread of the evangelist's foot was otherwise unknown. No thought of rest seemed to enter his mind even after the 80th milestone had been passed—still he would go forth as with all the zest and energy of former days, and his record this year mounted up to four journeys to the Continent. On one occasion he went right through Siberia, visiting the inhospitable Saghalien Island, in the Gulf of Tartary, the Russian convict station for the most desperate of her criminals. It was a universal surprise that a servant of God should come there, but as still a part of "the world," they were the objects of Divine love, and the evangelist had the Gospel of grace, salvation, and peace for the worst of them. Japan, China, Singapore, and other parts were taken in in the course of his journey home.

Some twenty years ago, hearing of communities of Germans in Canada, he booked his passage, and set out to preach the Gospel to his countrymen yonder. The couplet—

> "O, the good we all may do,
> While the days are going by,"

was often on his lips, as he exhorted others to redeem the time. A man of God has been among us, with "*One thing I do*" as his motto. The Stundists of Russia, the Armenians, and others who have had his sympathy and succour in the midst of the fires of persecution, as well as many abroad and at home, whose temporal needs called forth his generous benefactions, have all lost a friend. Thousands now will long in vain—

> ". for the touch of a vanish'd hand,
> And the sound of a voice that is still."

The earthly remains of our departed brother were laid to rest in the Weston Cemetery on Saturday afternoon, 13th Oct., in the presence of a large concourse of sympathising friends from far and near, Lord Radstock fittingly taking a prominent part in the services, these being first in the Gospel Hall and afterwards at the grave. With a risen, coming Christ before us, as the firstfruit of them that sleep, we could sing our song of triumph in the presence of what seemed to be a fresh display of death's victory, and this note pervaded all the final service rendered on his behalf in whose rest and joy we can rejoice. D. R.

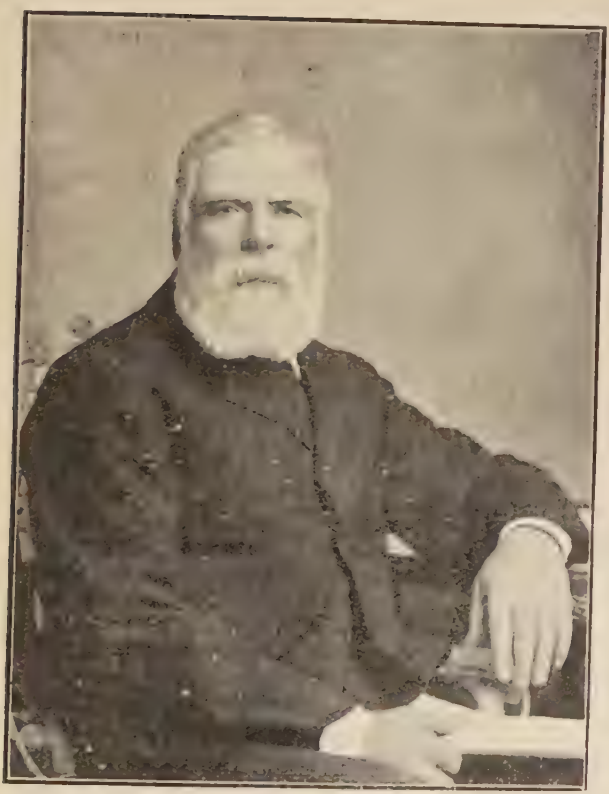
HARRISON ORD.

HARRISON ORD was born in Middlesboro', Yorkshire, on March 11, 1833. As years rolled on, young Harry developed a physique of splendid proportions, and, during his engineering apprenticeship, and subsequently, through daily contact with a lot of hard-headed men in the same workshop, he gained a strong, manly independence of character, which continued with him to the end of his earthly course, giving him, during many years of Gospel work, an influence with men of a similar stamp, which many others might not wield.

Until about twenty-four years of age he lived for present things alone, although evidently bearing an excellent reputation for steady uprightness and strict morality. A successful career was his ambition, drinking freely of "Egypt's misnamed pleasures," as he pressed on toward the attainment of his object. He had moved to, and was settled in, London at the time when the whole city, from its centre to its suburbs, seemed to throb with the name and fame of the young preacher, CHARLES HADDON SPURGEON. The month of February, 1857, had dawned, when, on a certain Sunday morning, our stalwart engineer formed a unit in a crowd of 10,000 surging on toward the Surrey Gardens Music Hall.

That morning the arrow of conviction reached him, and continued to rankle in Ord's conscience, until—in a prayer-meeting not long after, when special supplication was made for him—the tale of God's love to him was told, the finished work of Christ, His willingness and power to save. The Saviour and the sinner met, the Saviour was trusted by the sinner, sorrow and sighing fled away, joy and gladness filled his heart to overflowing. The grand old hymn was at once struck up by the company, "O happy day that fixed my choice," the voice of the young convert, as of "a son of thunder," completely drowning the combined voices of all the rest. Assured salvation, settled peace, were his from that memorable moment onward, not the shadow of a doubt ever finding a place in his mind as to "the great transaction done."

Having with joy drawn "water from the wells of salvation," to "praise the Lord" and "proclaim His Name" must thenceforth be the main business of his life. He at once came out boldly on the Lord's side, made rapid progress in the knowledge of Christ, and of the Scriptures which testify of Him. A passionate love for the souls of his fellows possessed him, and he soon gave evidence of marked ability in preaching the Gospel, much of the eloquence and force of his worthy father



HARRISON ORD.

ONE OF THE DEVOTED WORKERS THRUST FORTH BY THE LORD OF THE HARVEST IN EARLY REVIVAL DAYS.

in the faith seeming to be inherited by the son, the voice of each being a wonder unto many.

It was not long before the bench of the engineer was forsaken for the platform of the preacher, and Harrison Ord, through his gift and grace, was speedily accorded a place in the very front ranks of the band of devoted evangelists raised up and thrust forth by the Lord of the Harvest in those early days of widespread Revival, to "gather in from the fields of sin" golden sheaves by the thousand to the garner of the Lord. For some eighteen years the United Kingdom was his parish, going up and down the land in labours abundant, preaching "Christ, and Him crucified" in buildings, tents, and the open air, the Lord giving, through His servant, testimony to the word of His grace. Many were the seals given to his ministry among the unsaved, and as the teacher became blended with the evangelist, much helpful instruction from the Word of God was imparted to Christians, young and old. He turned his mechanical skill to account, and, guided by the pattern shown to Moses in the Mount, produced a fine model of the Tabernacle in the wilderness, from which he, in his lectures, unfolded much precious truth concerning Christ to be found enfolded in those types and shadows.

After a protracted tent campaign in 1875, followed by a continuation of the work in Somerset Hall, BATH—where he, with his family, then resided—our brother's strength gave way, and his wonderful voice was reduced to a whisper. Added to this trial was a deep sorrow occasioned by the loss of his dear wife and the mother of his four children. As medically advised, he decided to embark for Australia, trusting that the long voyage and change of climate might prove beneficial to general health and the restoration of his voice.

Heartily commended to God by many friends in Welbeck Hall, London, he sailed, with his eldest daughter, on February 7, 1876, for MELBOURNE. A fifteen weeks' passage had the desired effect, so that, as the writer found when they met in Melbourne by arrangement some six months later, he was able to re-engage, on a moderate scale, in his loved work of preaching the Gospel, while awaiting the arrival of his co-worker. Arrangements were then made for a three months' evangelistic effort in Melbourne, when the Assembly Hall, Collins Street, was crowded from start to finish, our final Gospel meeting being transferred to Wilson's Circus, when 4000 or 5000 were estimated to be present. Other parts of VICTORIA were visited

by one or both, and altogether the Australian work was very fruitful. We then, early in November, crossed to TASMANIA, preaching mainly in Launceston and Hobart. NEW ZEALAND came next, Dunedin being our starting point, with large gatherings during a month of Sunday evenings in Prince's Theatre, and meetings in other halls during the intervening weeks. Christchurch and Nelson were visited, and testimony borne in both. In the latter, nestling among the hills, the Drill Hall was packed, and hundreds outside. A specially blessed season there. Auckland came last, when the Theatre Royal was engaged for three Lord's Day evenings. "After-church-services" were held, and a work begun which was taken up by friends on the spot, and carried on in the same place for some five-and-twenty years, until the building was sold for business purposes. The Day will declare the full results. There the parting came, after six months of happy fellowship in service, &c., Harrison Ord returning to Australia, while his yoke-fellow continued his round-the-world preaching tour, up the Pacific, through the States, Canada, and home.

Mr. Ord visited "the Old Country" in the summer of 1880, remaining on this side till early in 1881. It was a privilege again to be associated with our now departed brother in proclaiming the glad tidings in the counties of Somerset, Devon, Dorset, and Worcester. His visit to Dublin for the Believers' Meetings, soon after returning to England, was rendered memorable by the Lord's remembrance of the need of His servant, and providing in Miss Keppell (well known among Christians in Ireland) one in every way fitted to be his help-meet, and a foster-mother to his children, all of whom survive the beloved one now at rest.

After some years, devoted largely to work in Melbourne and vicinity, Tasmania and New Zealand being revisited, he removed to GEELONG, and there for many years continued to minister the Word—open air and indoors—as long as strength allowed. For many months, latterly, he suffered much, but his letters told of how grace was made to abound amid abounding need. The end—on the night of January 1, 1907—was reached in perfect peace, and Home was welcome. Writing on December 4 last, he said: "Sometimes it seems as though to depart and be with Christ is imminent—with not a care." In four brief weeks he had his heart's desire granted, and was *with Him* whom, for close on fifty years, he had trusted, loved, and served.

D. R.

ALBERT MIDLANE.

ON January 23rd, 1825, there was born in the town of Newport, in the parish of Carisbrooke (famed for its castle), in the Isle of Wight, one who was to cause myriads throughout the world to sing of "the Friend of Sinners," and to allure many to the "Home above the bright blue sky."

ALBERT MIDLANE never knew the blessing of a godly father, but admitted that he owed much to a spiritually minded mother and a devoted sister. He commenced life as printer, but after three years left "the art preservative" and became an ironmonger's assistant—for long years being in business on his own account, one who mourned his decease having been in the employ of his firm for over fifty years.

In his boyhood days he was brought into touch with Thomas Binnie, the author of "Eternal Light!" from whom he may have received some impetus to persevere in the poetic line. After many youthful attempts he had the joy of seeing published a hymn, written at Carisbrooke, in 1842. His first hymn to be used was "God Bless our Sunday School," to the tune of the National Anthem, written in 1844, when he was nineteen years of age. Since then hymns and poems to the number of about one thousand have flowed steadily from his pen. These include the popular revival and prayer meeting hymn sung in all lands: "Revive Thy Work, O Lord." The glad evangelistic refrains: "Oh what a Saviour is Jesus the Lord," "Salvation, oh, salvation, endearing precious sound," "Oh what a glorious truth is this, Jesus died," "How vast, how full, how free, the mercy of our God," "Hark! the Voice of Jesus calling," "I am not told to labour," "Oh what a gift the Father gave," "All things are ready, come," and "Passing onward, quickly passing." The hymns of adoration and worship, still sung in many Assemblies: "Sweet the theme of Jesus' love," "Without a cloud between," "Thine, Jesus, Thine," "Bound for glory, pressing onward," "He comes, He comes, the Bridegroom comes," as well as many pieces on various themes.

But Mr. Midlane was best known and will live longest in memory in connection with his children's hymns, the favourite of which, "THERE'S A FRIEND FOR LITTLE CHILDREN ABOVE THE BRIGHT BLUE SKY," has attained universal and deserved popularity, though some authorities, including *The Times*, maintain that "A little lamb went straying" is of equal merit. The favourite hymn and the tune which beautifully blend were both written under striking circumstances.

The hymn was composed on February 7 in the Revival year,

ALBERT MIDLANE.

AUTHOR OF "REVIVE THY WORK, O LORD," "THERE'S A FRIEND FOR LITTLE CHILDREN," AND A THOUSAND OTHER HYMNS MANY SUNG WORLD WIDE.

1859. An interviewer writes: "Stimulated by a passionate desire to write a special message for the little ones, Mr. Midlane, after a busy business day, settled down in the quiet of the evening to what proved the great task of his life, and by two o'clock in the morning his supreme effort in hymnology was completed. But it was achieved at the expense of great physical fatigue, which was most marked after a hard day's work in his business, and he recently told the writer that he was found in a state of collapse and had to be medically attended. 'But the hymn was completed,' added Mr. Midlane with a radiant smile."

The standard tune, "In Memoriam," to which it is often sung, was composed by Sir John Stainer under the following circumstances: "The committee engaged on the music of 'Hymns Ancient and Modern,' (enlarged edition, 1875) were meeting in London, and when the hymn came up for consideration it was found that though they had several tunes before them, none were considered satisfactory. It was suggested that a new tune might be written by one of the committee, and Sir Henry Baker (the chairman) proposed that Sir John Stainer should retire to his (Sir Henry's) bedroom, and try what he could do. Sir John complied with the suggestion, and in a very short time returned with the present tune, which was at once adopted." The tune, which first appeared in "Hymns Ancient and Modern" (1875), was named "In Memoriam" in connection with the death of Sir John's little son, Frederick Henry Stainer, who died on December 30, 1874. Thus, love for "little children" inspired both words and music. As originally compiled the verses ran: "There's a rest, home, Friend, crown, song and robe," but most people will agree with Dr. Julian, the noted authority on hymnology, that "the re-arrangement produces a better sequence, and gives greater unity to the hymn."

Sent as a contribution to "Good News for the Young," a little paper for children, edited by C. H. Mackintosh, and first printed as the concluding article to that monthly, for 1859, under the heading of "Above the Bright Blue Sky," the hymn at once attained popularity. It has found its way into over 200 hymn books, is sung in China, Japan, India, all over Europe, America, Africa, Australasia, and in most unlikely parts of the world, as well as being translated into more than half a hundred languages, and giving promise of continuing to be sung "while the earth remaineth."

The author lived to see the celebration of the jubilee of his best-known hymn, and had the pleasure of hearing three thousand children assembled in St. Paul's Cathedral, London, blending their voices in "There's a Friend for little children," as well as attending an open-air service in his native town, on February 7, when his voice was heard in public for the last time, as he earnestly spoke concerning eternal things to the crowds of old and young who had assembled to honour their fellow-townsman.

Hymn-writing brought Albert Midlane into touch with many eminent personages. Lord Tennyson, the poet laureate, encouraged him much in his hymn-writing. Dr. Parker, the famous City Temple preacher, said, "I had rather been the author of 'There's a Friend' than of my most eloquent sermon." C. H. Spurgeon incorporated a good many of his hymns in the Metropolitan Tabernacle hymn book, Mr. Midlane often referring to a time spent with the great preacher. Mrs. Luke, authoress of "I think when I read the sweet story of old," resided for long in Newport, and the two "children's poets" had much in common. Edmund Peel, the author of "The Fair Island," was an intimate friend. Queen Victoria graciously accepted several volumes of his compositions, and the Prince Consort purchased a number for circulation amongst his friends. He corresponded with various other notables in various spheres.

Unlike most authors, Mr. Midlane never took out a "copyright" for any of his hymns, and never derived any monetary benefit therefrom. After half a century of plodding labour in connection with his ironmongery business he found himself a bankrupt for £500, through having become guarantor for a friend. His misfortune was made known to the public, and Sunday-school friends throughout the country subscribed generously, with the result that Mr. Midlane was able to pay all his creditors and get his bankruptcy annulled, and an annuity was secured which relieved the veteran hymn-writer and his wife of further anxiety in this respect.

In the earlier part of his Christian career he was associated with many of the well-known leaders of "Exclusive" Brethren, but for many years had been associated with the "Open" Party. His poems on "Union," "No sect on earth but Christians only," &c., indicated his longings for the true heart unity of all saints.

As might be expected from such a man, his was a life-long connection with the Sunday School. Concerning his earliest

years he wrote: "When quite a small boy, my old teacher gave me a portion from the Book of Acts to learn. One verse fastened itself upon me: 'Him being delivered up by the determinate counsel and foreknowledge of God,' &c. It sang itself to me, and came again and again as a refrain. I sought to know its meaning, and it has given colour to all my religious thinking and teaching, making the sovereignty of God one of the ruling ideas of my faith, and giving what I suppose would be called a Calvinistic tinge to my writings.

In his 75th year he added: "Early brought to the Lord, and early devoted to His service, I have, through grace, been enabled to bear part in preaching the Gospel of God's grace and glory: as also in the continuous work of Sunday School labour: and thus it comes to pass that, at the age of 75, I can almost say, like Moses, 'My eye is not dim, nor my natural force abated!' To Him, whose grace has been sufficient for me, be all the glory that, from 17 to 75, my mouth has been open to tell of His love, and my pen wielded to declare His praise!"

On March 20, 1901, Mr. and Mrs. Midlane celebrated their golden wedding. On January 23, 1909, the *County Press*, to which he had contributed many pieces, contained one of his last poems entitled, "On my 84th Birthday," which indicates his being "made meet for the Inheritance." Two of the verses were as follows:

"What is the world to one whose hopes
Are fixed beyond the skies?
What can impede the charioteer
Just near to grasp the prize?

Enough! One's cup is brimming full,
All earthly struggles o'er;
Beneath the shadow of His wings,
In bliss for evermore."

On Thursday morning, February 11, he was stricken with an apoplectic seizure, from which he never rallied, passing away quietly in his sleep just as the morning of Lord's Day, February 28, 1909, was approaching.

The body was carried from Forest Villa, so long his abode, to Carisbrooke Cemetery, and laid to rest with the singing of his own hymns, "Star of the morning, rise!" and "One lasting, long Amen," concluding with a number of children's voices uniting in "There's a Friend for little children." A pathos was put to the scene by the interment of a little child not twenty yards away whilst the last verse of the children's hymn was being sung. HYP.

J. G. DECK.

JAMES GEORGE DECK was born 1st November, 1807, at Bury St. Edmunds, Suffolk, and was blessed, like Timothy, with a praying mother, one who used to retire every evening to her room for a quiet hour with God on behalf of her children, and also of her children's children, and who never punished her children without first praying with them. All of her children were early converted, and consecrated unto God; a blessing which has descended unto the third generation. One of her daughters, Mrs. M. J. Walker, was the authoress of "Jesus, I will trust Thee," "The wanderer no more will roam" (286), besides other well-known hymns.

Having studied for the Army at Paris under one of Napoleon's generals, Mr. Deck went to India in 1824 as an officer in the East India Company's service, receiving a commission in the 14th Madras Native Infantry. Even then there had been deep convictions of sin, under stress of which he drew up on one occasion a code of good resolutions, signing it with his own blood, only to find himself without strength to keep them. His youthful ambition was that having distinguished himself in his profession he might afterwards enter Parliament for his native town.

But God had better things in store for him, for returning to England in 1826 he was brought under the power of the Gospel, and was converted "through a sermon preached by a godly Church of England clergyman whom his sister Clara, herself previously converted, took him to hear." All things became new to him, his life's passion then being to follow Jesus and win souls for the kingdom. About this time he became acquainted with and married the daughter of Samuel Feild, an evangelical clergyman, and in her he found a wife who, through grace, shared with himself the "like precious faith."

On returning to India he at once took his place as a Christian amongst his brother officers, and began boldly witnessing for Christ, a number being led through his instrumentality to know and trust the same precious Saviour. Becoming exercised as to his position as a Christian in the Army he resigned his commission with the intention of becoming a clergyman, and with this object he returned to England in 1835 with his wife and two children. Whilst visiting his father-in-law, Mr. Feild, at the vicarage, Hatherleigh, Devon, his second son, Dr. J. Feild Deck, now of Sydney, was born and christened. An observation made by Mr. Feild in connection with this christening against some

Baptists who were troubling his Parish, caused Mr. Deck to examine the Word of God upon the question of the "baptismal regeneration" of infants as set forth in the Prayer Book. Not finding such teaching supported by the Bible he became exercised as to his forthcoming ordination as a clergyman, when he would have to declare, *ex animo* that he "assented and consented to all and everything contained in the Book of Common Prayer." Coming to my mother he said, "I have left the Army to become a clergyman, but now see that the Church of England is contrary to the Word of God; what shall we do?" Her noble reply was, "Whatever you believe to be the will of God, do it at any cost." The Church of England and the promised "living" had to be given up. But, what were they to join? Plainly, what they "found written" (Neh. 7. 5) must be the test of everything. Seeking thus to be absolutely guided by the Written Word, they presently found themselves in touch with many other Christians similarly exercised at that time, and who have since become known as "Brethren." Having themselves been baptised by immersion as believers, there was henceforth no more infant baptism in their family.

Leaving the Church of England and the traditions of men, and looking only to the Lord to supply their temporal wants, a trust never disappointed, Mr. Deck began to witness for Christ in the villages of Colaton Raleigh, Kingston, Devon, seeking, like Ezra, not only to be a "ready scribe" (Ezra 7. 6) in the Word of God, but likewise "to do and to teach" the precious truths so recently apprehended in it. It was a singularly godless, High Church parish, but soon many precious souls were won for God through the preaching of the Gospel, and having been baptised as believers were gathered unto the Name of the Lord Jesus Christ in church fellowship, according to Acts 2. 42, as "holy brethren" (Heb. 3. 1) waiting for God's Son from heaven (1 Thess. 1. 10).

It was during this period, between 1838 and 1844, that Mr. Deck wrote most of those hymns which have been his special ministry to the Church of God: "Abba! Father! we approach Thee" (1); "A little while! our Lord shall come" (14); and "Lamb of God! our souls adore Thee" (122), being written in 1838. His hymns were not evangelical, but rather hymns of worship and Christian consecration, in view of our Lord's near return.

His sphere of ministry was chiefly in the western counties

J. G. DECK.

PROBABLY THE MOST EMINENT AND PROLIFIC OF HYMN WRITERS AMONG EARLY BRETHREN. HIS SPIRITUAL SONGS ARE NOW SUNG IN ALL ASSEMBLIES.

of England, residing and labouring after he left Kingston at Sidmouth, Wellington, and Weymouth; with mission visits to Otterton and to East Coker, near Taunton; being much used in these various places in conversions and also in instructing and establishing those who believed in the divine truths and principles which in the Word of God had become so precious unto himself. Whilst in Wellington the late Henry Dyer assisted in the school, and proved a loved and valued fellow-labourer in the ministry of the Word. In 1852 he had an illness and breakdown so severe as to call for an entire cessation from ministry, and that the school should be given up. The medical men recommending a sea voyage and a complete change of occupation as essential to his recovery, it was decided to emigrate to New Zealand.

Arriving in 1853 Mr. Deck purchased land and settled with the family at Waiwerro, near the village of Motueka, in the Nelson province, where three months later his devoted wife, after a brief illness, "fell asleep," and was laid to rest in the Motueka Cemetery. Health having been wonderfully restored, he had the joy before long of witnessing once more in the land of his adoption for his beloved Lord and Saviour.

He removed in 1865 with his family to Wellington, an effectual door of service having been opened to him in that city and province both in the Gospel and in church fellowship, a large and happy meeting being gathered at Wellington and several other assemblies in the district. During this time several more hymns were given him: "Jesus, our life, is risen;" "Lord of life, this day rejoices all who know Thee, strong to save," &c. He also paid a visit to Invercargill, the southernmost city in the colony, where his son, Dr. J. Feild Deck, was practising, and in whose house a little company of a dozen had commenced to remember the Lord in the breaking of bread—whom he much helped by his ministry.

Feeling at length with advancing years unequal for carrying on the work at Wellington he returned with his family to Motueka, where after being for two years a complete invalid, the home-call came, 14th August, 1884, in his 76th year; and on Sunday, 17th August, "devout men" laid the earthly tabernacle to rest in the Motueka Cemetery. There was a large attendance, many his own children in the faith, his own hymn, "Thou hast stood here, Lord Jesus," being sung at the grave. His name is fragrant to many to-day and through his hymns, "He, being dead, yet speaketh." S. J. D.

HENRY WILLIAM SOLTAU.

HENRY WILLIAM SOLTAU, the second son of George Soltau, a merchant of Plymouth, was born on the 11th of July, 1805. His father was a godly man, of great energy and foresight, and was one of the founders of the Plymouth Free School, which grew to be one of the largest schools in England. The Bible was taught daily, but no child was compelled to attend the Scripture lessons against the wishes of the parents. He opposed the building of the theatre, when a member of the Town Council, but without success. He died at the age of forty-four, and seemed to have a vision on his death-bed of all his six children safely reaching the heavenly home. His mother was a woman of strong character and great piety, and Henry was devoted to her.

One of Henry's early recollections was being taken in a boat to row round the "Bellerophon," when Napoleon the First was on board her on his way to St. Helena.

When preparing to go to Cambridge, he read with a private tutor in Kent, having as companions, Samuel Wilberforce and his brother. Entering Trinity College in 1825, he took his degree in 1827, and there proceeded to study at Lincoln's Inn, and was in due time called to the Chancery Bar. He was greatly interested in natural history and in science generally, and was widely read in many branches. He studied Hebrew in order to understand the Old Testament, and was at one time an earnest seeker after the Truth, longing for rest in his soul. He said he never remembered hearing a clear Gospel preached, though he listened often to Charles Simeon and to other leading evangelicals when at Cambridge; it always seemed to him that "faith in the merits of Christ and doing one's duty" were inseparably mixed. He endeavoured to do what was right, observed the forms of religion, gave away to charities, and read the Bible, &c., but he had no peace. He settled in London, and was soon carried away by the attractions of worldly society, and was fascinated by the "innocent amusements" of the day. A great lover of music, he went often to the opera. His attractive manner, sparkling wit, keen intellect, and extensive literary acquirements made him a favourite in society, and he found life opening before him, with wealth and honours awaiting him. But God was preparing him for better things.

In January, 1837, he was feeling weary of his round of pleasure, and was, as he said, like the Israelites who loathed the food they had eaten to repletion, but sever himself from

his surroundings he could not. A letter from home spoke of his mother being unwell, and when a second letter came Mr. Soltau resolved to go down at once, though there was nothing alarming in what was said. As he packed his portmanteau he had the conviction that he should never see his mother alive, and when the weary coach journey was ended and he reached the last stage out of Plymouth, his uncle met him with the news that all was over. Falling down on his knees by the coffin of his beloved mother that night, he prayed his first true prayer, *Lord, if Thou dost not save me, I am lost for ever!* It was the cry of his wounded spirit, weary of the hollowness of life, and face to face with sore bereavement. Shortly after, he heard an address by Captain Hall on 2 Kings 7, and was led into the light. All things became new, and he rejoiced in the freeness of salvation, so much so that a relative said to him, "You are like the man in the third of Acts, walking and leaping and praising God."

Returning to London, he wondered how his many friends would receive him with his new experiences. He found the question soon settled, for in a very short time they let him severely alone, not relishing his "peculiar opinions." Soon after his conversion he gave up his practice at the Bar, and went to live in Plymouth with his sisters—drawn by the goodly company of the Lord's people there, gathered in so wonderful a way in Christian Fellowship, learning from the Fountain-Head those truths they were privileged to give to the Church, and which were as streams of living waters to thirsty souls. In leaving the Church of England and casting in his lot with the brethren movement, Mr. Soltau was cut off from most of his family. It was a step which involved much for him, but he esteemed "the reproach of Christ greater riches than the treasures of Egypt." He set himself to the study of the Scriptures and to the service of the Lord in preaching and teaching, and he was soon fully occupied in the many efforts made to take the Gospel to the villages and hamlets of the west of England, too often sunk in darkness and ignorance. Great was the blessing wrought through God by the earnest men and women in those days—multitudes were saved, and gathered around the Word of God. Schools were opened, and the Word of God had free course and was glorified. Mr. Soltau and Mr. Clulow opened a tract shop in Plymouth, and by its means great quantities of literature were scattered abroad.

In 1841, Mr. Soltau was united in marriage to Miss Lucy

H. W. SOLTAU.

AN EARLY PLYMOUTH BROTHER, AUTHOR OF THE STANDARD WORK ON THE TABERNACLE OF ISRAEL, "THE SOUL AND ITS DIFFICULTIES," ETC.

Tate Smith, a Yorkshire lady, whose experiences had been very similar to those of her husband. She, too, had tasted of the pleasures of the world, but had been led to Christ through the preaching of a godly clergyman. Like so many others, she was drawn to Plymouth and found her delight among the people of God. It was a union of singular beauty and happiness—one in heart and purpose, they walked together the way of life for thirty-four years, fellow-helpers one of another.

When the sad days of division came, Mr. and Mrs. Soltau moved to Exmouth, where they lived three years, and in 1851 went to Northam, near Bideford, where ten happy years passed, their family of three sons and six daughters growing up in the simple and wholesome atmosphere of that beautiful place. The removal to Exeter in 1861 brought Mr. Soltau more before the Church, and his name became widely known through his writings, his books on the Tabernacle being greatly appreciated. The little book, "The Soul and its Difficulties: a Word to the Anxious," has had a very large circulation, and been much used of God. It rejoiced the author's heart that when no longer able to minister his little book was constantly being blessed. Both books continue to be widely scattered and read in many parts of the world.

But a great affliction had overtaken him in the failure of his sight. In 1860 it seemed as if total blindness was before him, but he recovered it in measure, and was able to travel alone and to read the largest type Bible. But his extensive correspondence, the writing of tracts and books, and all preparations, had to be conducted by memory and dictation. His beloved wife was his amanuensis, and her unwearied care and efficient help enabled him to accomplish his work.

Those were busy years; Mr. Soltau visited many parts, including London, where his addresses at the Freemasons' Hall meetings were so valued, Glasgow, Birmingham, Hereford, and many places in the west; also Dublin, where he was specially welcomed, and where his ministry was valued as nowhere else. He seemed to take the warm-hearted Irish Christians by storm, and they never forgot his visits.

His teaching was distinguished by its clearness and simplicity of style, by its deep knowledge of the Word of God, and also of the human heart. He was stern in his denunciations of sin, and unsparing for those who treated the Word of

God with lightness or irreverence. But his was a singularly tender and sympathetic nature, and he was always ready to go to those in sorrow or trouble of any kind and help them. The poor loved him, and trusted him. He was constantly sent for where there was trouble in any gathering; his clear mind, sound judgment, and prayerful influence being sought after by his brethren. But only those living in closest intimacy with him knew what these matters cost him, and of the way he took to heart any failure in Christian life, or any dishonour to the Name of the Lord.

In 1867, his health, never robust, was evidently failing. He paid a short visit to London in the autumn, and on the last Sunday spoke six times. At one of these meetings in the open air, in Soho Square, he referred to the days when as a young man of fashion he lived near by; he spoke of his conversion, and of the life of happy service for God he had been given. Shortly after he was laid low by paralysis, and he never again spoke in public. Gradually his powers failed, but he never murmured. His peace and calm were unbroken. He delighted to hear of the Lord's work in all parts of the world, especially of that in which his children were engaged.

In 1870 he moved to Barnstaple to end his days near his beloved friend, Mr. R. C. Chapman. In 1873 the first break occurred in the family, when the eldest daughter passed away after a brief illness. The father never recovered from the blow, and he took to his bed, from which he never rose, lingering two years and four months. When the end came, on the first of July, 1875, he had been unconscious for several weeks, but at the last he suddenly lifted his head, which had sunk on his breast, his eyes opened, and a heavenly smile lit up his face as without a sigh he breathed his last.

His life was one of great simplicity, and of unyielding uprightness. His one desire was to exalt the Name of the Lord Jesus, and to serve Him in serving His people. He never looked back; he had counted the cost and kept his eye fixed on the goal.

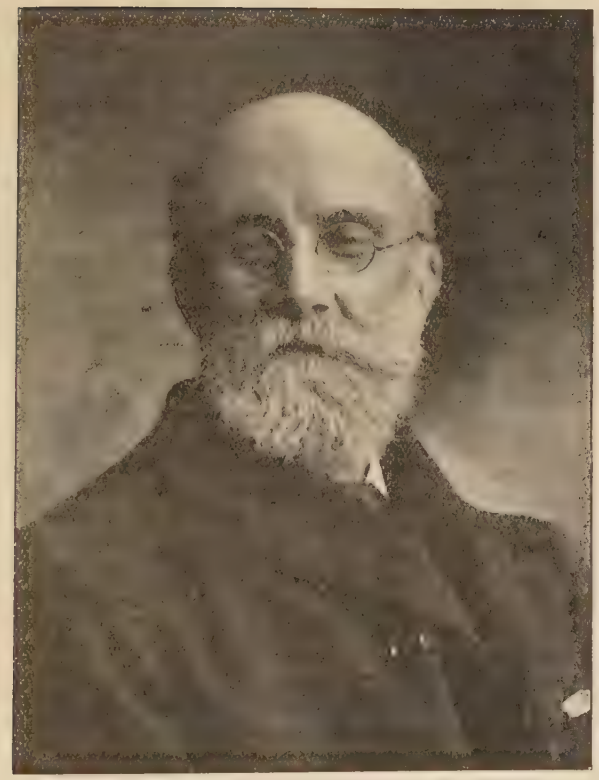
He had the joy of seeing all his nine children early converted, and, as they grew up, giving themselves to the Lord's service. He was a wise and tender father, and the home was a centre of love and happiness. What he taught in public he ever sought to practise in the home, and he was fond of dwelling upon the divine order of responsibility: "First yourself; then the home; then the Church; then the world." W. S.

THOMAS M'LAREN.

THE descendant of sturdy Highland ancestors, THOMAS M'LAREN was born in the historic village of Bannockburn on the 7th February, 1832. From his earliest moments he was surrounded by all the advantages of a pious home. When but a lad he entered the service of the Post Office in Alloa, with which a bookseller's business was connected. From there he went to the office of the Clackmannan Colliery, and was next called to take charge of the dye-works of Messrs. Ramsay in Greenock, where he began his duties in the year 1850, being then eighteen years of age. He remained in the then famous sugar town for some four years, and formed life-long Christian friendships, and actively engaged in evangelical work. Here also it was that he made the acquaintance of a high spirited, warm-hearted Christian worker, Miss Janet Bryce Paterson, to whom he was eventually joined in marriage on 9th April, 1856. Their first home was in Edinburgh, whence he had removed to fill a more responsible position. His energy and business connections soon necessitated his removing to Glasgow, taking up his residence there in the year 1859. For forty-nine years in the great commercial capital of Scotland he diligently and earnestly sought to serve the Lord.

Shortly after taking up residence in Glasgow, he accepted office in the United Presbyterian Church to which he belonged. His secret devotions were of a very searching and thorough nature, as his private papers now reveal. By prayer, and the reading and pondering over the Word, he quickly outgrew the formalism and restrictions of his religious surroundings. In 1861 he was preaching the Gospel publicly, evidently in the midst of opposition, as the following anonymous letter, received by him on 1st August, 1861, indicates: "Dear Brother,—When you were preaching on Sabbath night I felt as if I could rush through the crowd and tell you how precious to my soul were the truths you were declaring. Go on with your works of faith and labours of love, and God will give you souls for your hire. Let the world cry 'enthusiast.' He who is for you is more mighty than all that can be against you.—Yours," &c.

In this same year his third son was born, and having learned somewhat during the preceding year of the scriptural teaching concerning baptism, he decided not to again conform to the modern practice of sprinkling. About this time he became associated with fellow-believers being found gathered on the first day of the week to remember the Lord in the breaking of



THOMAS M'LAREN.

SCOTTISH MISSIONARY ENTHUSIAST, IN WHOSE OFFICE THE ISSUE OF WHAT IS NOW *ECHOES OF SERVICE* WAS PLANNED.

the bread, and his name appears in the printed list of Christians assembling at Blythswood Hall in 1862.

From this date onwards with steady hand he carried the Gospel banner, year in, year out, through storm and flood. In every part of this old world he has been a cheer to the intrepid heralds of the cross. His feet have actually stood on the soil of quite a goodly number of different foreign lands, and his voice has been heard (in conversation at least) by Christians of many different races. From the rugged lands of Faroe and Norway to Afric's sunny land, India's coral strand, and Ceylon's balmy isle his journeys extended. Like the apostle Paul, he longed to see Spain, but his way never became clear to visit that priest-ridden land. So strong was his longing to see the Christians there that, when over seventy years of age, he tried to learn the Spanish language, to be ready should an opportunity come, though at that age he made an extended tour through India. After his return from India he was never so strong as previously, and for four or five years he struggled against the ebbing of the tide of life. In the end of 1907 he was present at special meetings in London, and returned home quite exhausted. That night he became very unwell, and although now and again, as the days went past, he seemed to revive and gather a little strength—getting out occasionally, and being present at a few meetings—yet it became more clear to his relatives that he had reached a stage when nothing short of a miracle could re-establish his failing health. He gradually grew weaker and weaker, and passed away without a struggle on 9th June, 1908, in his 77th year.

Mr. J. R. Caldwell, in *The Witness*, aptly summed up his life: "It is with unfeigned sorrow that we record the departure to be with Christ of our beloved friend and brother, Mr. Thomas M'Laren. For more than thirty years the writer and he wrought together in happy and unbroken fellowship. In this city, for forty nine years, he has steadily laboured in the Gospel, and by much loving service helped those who had believed. He had a large heart, embracing all saints. He was a man of much prayer, turning continually to God for wisdom, direction, and grace. His zeal in connection with foreign mission work and his love for all God-sent labourers entailed upon him a large amount of correspondence, in which he patiently and graciously toiled for many years. In the year 1871 he, with a few others (Henry Groves, Wm. Bowden, &c.), was at the inception of the periodical now grown to the fortnightly record

of mission work, *Echoes of Service*. His was no mechanical missionary correspondentship; a loving letter of counsel and encouragement accompanied most of his remittances. This must have meant prayerful thought to keep up such a heavy correspondence, £2500 per annum passing through his hands of late years. He has been called to his rest and his reward, and to us 'the memory of the just is blessed.' 'Yet a little while, and He that shall come will come, and will not tarry.'" M.

WILLIAM YAPP.

BROUGHT to the Lord in his youth, WILLIAM YAPP immediately yielded his body a living sacrifice to God, and the sacrifice once laid on the altar seems never to have been withdrawn. To the Church of God his whole life proclaimed him "*your servant for Jesus' sake.*"

Mr. Yapp loved the people of God because they were precious to Him, and he cared not how he toiled, or journeyed, or suffered if he could but cheer a child of God, or help him to follow the Lord more fully. Of him it may be said, perhaps more than of any other whom it has been our privilege to know, that his love never failed. His heart might break, but his love never gave in, even though he had often to say with Paul, "The more abundantly I love you, the less I be loved," and with Paul he could add, "But be it so." By him all saints were recognised as having a claim on him; the sorrowing and the erring drew out his sympathy and his help, and many a bereaved heart has been made to sing for joy. Nor were the children forgotten; they had a large share of his tender love and care, and a sight of Mr. Yapp's kindly face coming along the road would cause their eyes to sparkle and their feet to go faster till they met him, and they went on their way with lighter hearts for his cheery word and loving smile, still a fragrant memory after over a quarter of a century!

It was not alone his ministry, varied and precious as it was, that drew hearts everywhere to him, and caused them to look beyond the servant to the Master; it was "the love of God shed abroad" by word and deed that drew and held fellow-saints in a manner those who did not personally know him can have little conception of. "Gaius, mine host" and "the well-beloved Gaius" were names he was often called

by; and no one better deserved the title of honour, for his heart and home were ever open to receive, and to seek to lead on in the truth of God, any of His children.

For many years in Hereford, and subsequently in London and Leominster, Mr. Yapp took a large share in Gospel work. Well-sustained Gospel testimony was carried on in the villages around, extending to neighbouring towns; Worcester, Malvern, Ross, Ledbury, Leominster, and Ludlow were reached from Hereford by horses and traps. At one time Mr. Yapp kept five horses in his own stables for this purpose. Regular meetings were begun in a large room at the back of Mr. Yapp's house. Breaking of bread was instituted every Lord's day morning, and the room becoming too small was enlarged to seat 300 to 400 persons. Brethren and sisters sold their silver-plate and superfluous furniture to defray cost. It was Acts 2. 44-47 on a smaller scale.

Many of the believers connected with this movement, in which Mr. Yapp had a prominent share, had been connected with the Church of England, some of them being professional men of high standing in Hereford, many first class tradesmen, and others. Gifts which their church position had hitherto repressed were now exercised, and they became evangelists, pastors, teachers, &c. Grace, love, and power prevailed, God was glorified in them, and many from the world were thoroughly converted. In those days the house and its furniture, dress and its fashions, amusements, occupations, business, and customs, all were *tested by the Word of God.* Among these men of God it was said that "Mr. William Yapp was head and shoulders above every one else in his love and self-sacrifice, ever willing to give up time, comfort, and purse for the welfare and spiritual good of others."

Lest it may be thought that Mr. Yapp was rich (through his generous distributions to saints and large hospitality), it may be well to state that he began life as a chemist's assistant without a penny, but by his cordial geniality, faithfulness, and intrinsic worth he made his way, and was offered three partnerships, accepting the one with his employer; and he soon made it the best business in the county. He continued in business till health failed, always conducting it on godly principles, putting the Lord first in everything. Thus he was prospered in every business he put his hand to, and was a prince among his brethren.

In 1853 Mr. Yapp removed from Hereford to London, where for ten years he faithfully served his heavenly Lord and Master. The Welbeck Street meeting owed much to his ministry of love during those years. One whose hair has grown white with age remarked lately that he "would never forget his first meeting with dear Mr Yapp. When leaving his home in Scotland with a letter of commendation to the Welbeck Street meeting, he was on the first Lord's day introduced to Mr. Yapp, who promptly said in his own genial way, "You will dine with me to day." After the meeting he introduced him to Lord Congleton, who also said, "You will dine with me to-day, brother T." Such hospitality was new to this young brother, who thought he had come among strangers, and the genuine brotherly love manifested to him quite overcame him, leaving an impression that forty years has not effaced.

Failing health compelled Mr. Yapp to leave London in 1863, and he returned to end his days on earth where his school days and early youth had been spent, viz., in Leominster. His genial character drew other able brethren to the town, among them Dr. Maclean and Colonel Colbeck, the result being increased fellowship, full attendance at meetings, and a large Sunday school, with conversions. The first Sunday Mr. Yapp said, "This room is too small," and within a week arrangements were made to take the large room in Waterloo House. One of the last acts of this noble-hearted brother was to rent and furnish the other parts of Waterloo House, Leominster, for the purpose of accommodating brethren whom he hoped to assemble together in the Lord's name for mutual prayer, counsel, and conference on matters concerning the welfare of the Church of God. The four who signed the first circular of invitation to these conferences were W. Yapp, W. Lincoln, H. Groves, and Dr. J. L. Maclean. Mr. Yapp had the joy of seeing four conferences held in the Waterloo that year (1874), and many are alive who still remember some of those first ministering brethren. Three of the chief were Messrs. H. Groves, H. Dyer, and H. Heath.

Mr. Yapp edited *The Golden Lamp* for five years till his home-call on 28th November, 1874. When conscious that he was about to depart he cried out, "Loose me, and let me go, Lord Jesus! Take me to Thyself, Lord Jesus!" So ended a noble, consecrated, and devoted life, having one purpose, and that CHRIST.

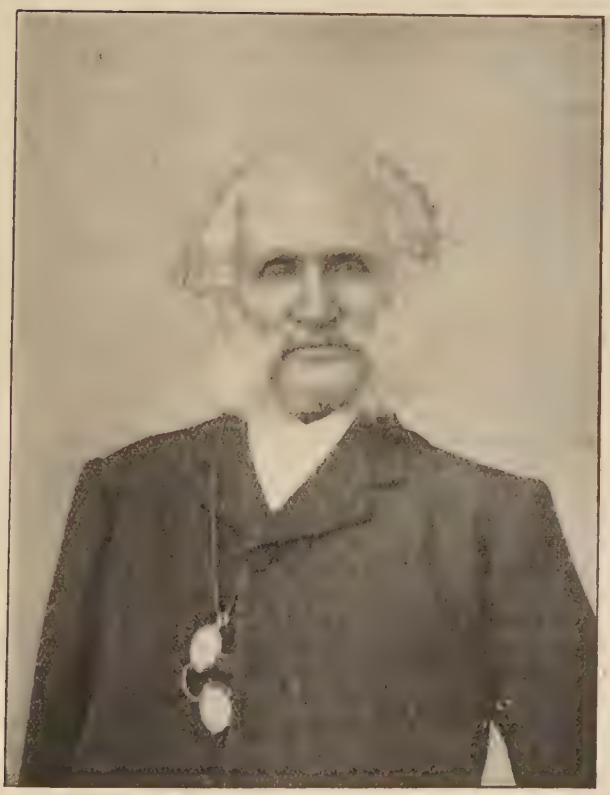
M. M. D.

GORDON FORLONG.

GORDON FORLONG was named after his grandfather, General Gordon of Parkhill, Aberdeenshire. He studied law in Edinburgh, practised as an advocate in Aberdeen, and was then, as he put it, "a very prejudiced young deist." Notwithstanding his deistical opinions, nourished by the reading of the principal deistical works of his day, he actually started what he termed "the Bank of Good Character and Skill," the object of which was to help young men of good character to obtain reliable situations.

The young advocate went up to London in 1851, hoping to collect funds for his project. His conversion through this visit is related as follows by Alex. Marshall, who spent some time with him in Wanganui in 1901: "Whilst in London he had occasion to call on Mr. Hitchcock, of Hitchcock, Williams & Co., St. Paul's Churchyard. On leaving, Mr. Hitchcock said to him: 'Mr. Forlong, what a pity you are not a Christian!' Unwilling to be drawn into a discussion on religion, he parried Mr. Hitchcock's thrust by saying, 'We Scotch people are well up in the Bible.' 'What a pity you are not a Christian!' was repeated by Mr. Hitchcock. The Scotchman hummed and hawed for a moment, and then said that he did not understand Mr. Hitchcock. 'If you think you are a Christian,' said the earnest soul-winner, 'sit down on that chair and talk to me about Christ.' 'I cannot do that,' replied Mr. Forlong. 'No; I knew you could not,' said the Christian merchant. 'Now, Mr. Forlong, I would be very pleased if you would be kind enough to read a small book that I have.' Mr. Forlong remarked that he read a good deal, and would gladly look over the book that he purposed giving him. The book he received was a copy of a treatise entitled, 'The Philosophy of the Plan of Salvation.' As he studied it carefully, he was arrested by the words of Leviticus 17. 11: 'IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL.' Whilst reading these words he was saved."

Like Saul of Tarsus when it pleased God to reveal Hi Son in him, "immediately he conferred not with flesh an blood," but straightway preached Christ. His first public testimony was given in 1852. During the Revival years, from 1858 to 1862, he gave himself heart and soul to evangelistic work in Scotland, often in active association with Brownlow North and his cousin, John Gordon, of Parkhill. Enormous crowds gathered to hear the two "gentlemen evangelists." Much blessing followed in Glasgow, Edinburgh,



GORDON FORLONG.

OF THE TALBOT TABERNACLE, LONDON, AND LATER, WANGANU , NEW ZEALAND. MUCH USED IN SOUL-WINNING.

Aberdeen, Perth, Ayr, Dumfries, Montrose, Annan, and numerous other smaller towns. During these years, as afterwards in London, Mr. Forlong's Bible-readings were of immense help to the many young converts of those soul-awakening days, the very memory of which brings inspiration.

Gordon Forlong began his Gospel work in the West of London in 1863 or 1864—preaching at first in the Victoria Hall, Archer Street, Notting Hill, chiefly used at that time as a theatre, afterwards in Victoria Hall, which became crowded, and necessitated the building of a large iron building, which Mr. Forlong named "Talbot Tabernacle." Lord Congleton, the Howards of Tottenham, and many others of note, were associated with this movement. With loyal devotion to the Bible, he taught the converts to receive nothing save from the Word of God.

There is one marked feature about the life and work of this faithful servant of Christ, which it is of the deepest importance to emphasize at such a time as the present—this was his careful and ceaseless study of the Holy Scriptures. He was truly "a man of one Book." Referring to the earlier days of his converted life, he tells us: "I sat down to my Bible at 10 a.m., and, except for meals, I never rose till 10 at night. This plan I pursued for years. I had not a single commentary in the house."

His preaching was striking and very powerful: bringing comfort and strength to the people of God, but alarm and terror into the hearts of the unconverted. Mr. Forlong was a real warrior, and delighted to stand for the truth of God as he knew it. With him there was no compromise, no quarter, and no surrender. He made no apologies for the Scriptures, but believed them and proclaimed them fearlessly. On one occasion he remarked that he never felt so much at home as when he was surrounded with difficulties so that he could not see his way out in any direction. This was an opportunity for God; and the position just suited his nature. He had backbone and grit, and possessed principles that he was quite prepared to fight for; characteristics, we fear, which are sadly lacking in the present generation.

Mr. Forlong appeared to belong to the past generation rather than the present, and his right company would have been the Puritans or Covenanters, who held, honoured, and valued the Scriptures, and if needs be, would be prepared to die for them. Although a scholar, he had no sympathy whatever with modern thought or so-called Higher Criticism.

His health giving way he emigrated to New Zealand in 1876. He lived long in Wanganui, then at Rongotea, from which place he departed to be with Christ on 31st August, 1908, in his 90th year. For some time before his death his mental powers had weakened, but, "the end was peace—perfect peace."

Gordon Forlong was mainly instrumental in the conversion of J. R. Caldwell, Editor of *The Witness;* Alexander Marshall, Author of "God's Way of Salvation"; C. H. Hinman, a well-known worker in New Zealand, and many others.

Mr. Forlong was twice married; first to Miss Anstey, in 1850, afterwards to Miss Houlton, daughter of a London physician, 1857. He had many sons and daughters, most of whom are living, and are all on the Lord's side. He was certainly a remarkable man, and worthy to take first rank as a Bible evangelist and teacher of the Word of God. He stood for the truth of God, and held firmly to all the foundations right to the end.

T. B. MILLER.

THE City of London, famed throughout the world for many things, has not been behind in its princes of commerce who have been preachers of the Word—such as Lord Shaftesbury, Sir George Williams, and others. It has also been a centre for Bible expositors, including such notable men as J. N. Darby, C. H. Spurgeon, Wm. Kelly, J. G. Bellet, Wm. Lincoln, Adolf Saphir, C. V. Wigram, J. G. M'Vicar, and many more. Of recent date one who in some measure combined the above was T. B. MILLER, son of Dr. Andrew Miller, whose volumes of "Church History" and expositions have been enjoyed by thousands of the Lord's people in many parts of the world.

THOMAS BLAIR MILLER was associated with Christians meeting at Salisbury Road, High Barnet. Although head of the successful city firm of Miller, Son & Torrance, he devoted a considerable part of his time to the work of the Lord. He not only had a heart for the Gospel, but, like his father, was a Bible student. Especially strong was his interest in all that had to do with the Word of God; his addresses both to Christians and the unconverted consistently showing a deep love for the Bible, and many thoughtful and reverend expositions of Scripture were given by him in the meetings at St. George's Hall, Langham Place, W., and later at Portman Rooms, Baker Street, W.

As a business man he was held in the highest esteem, and his kindly sympathy with those in trouble of any kind won for him the loving respect of all who knew him.

Mr. Miller was chairman and treasurer of the Royal National Mission to Deep-Sea Fishermen from its inception in 1885 until the time of his death. Having a thorough knowledge of fishermen and fisheries, he took a deep and practical interest in all matters affecting their moral and spiritual welfare. On one occasion, when describing the work of the mission, Mr. Miller emphasised the fact that the primary aim is spiritual, adding, "We keep this first, because it is the main or supreme object of our enterprise. Though we repair broken legs and heal wounds, irrespective entirely of whether a man holds our doctrinal views or has any views at all, yet our own services held aboard the mission ships, and in our various halls, and also aboard the trawlers, are *always of an evangelistic nature.*"

In July, 1905, he paid a visit to the fishermen in the North Sea, speaking at many meetings with much blessing. In all his service he sought earnestly to glorify God and win souls for Christ. He also contributed the Bible studies which appeared in the fishermen's magazine, *Toilers of the Deep.*

Ever a welcome speaker at Conferences of Christians in various parts of the British Isles, he was advertised to take part in the large Half-Yearly Meetings of Christians at Glasgow in the autumn of 1905, but was called to join the larger company in glory ere the time of Conference arrived.

On Saturday, September 9th, he had a slight apoplectic seizure, but recovered sufficiently to take part in the meetings on the following Lord's Day. The hymn chosen by him at family prayers that morning was almost prophetic, as it ran—

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me
I might be sad.
I cannot read His future plans,
But this I know,
I have the smiling of His face
While here below."

On 11th September, 1905, he set out for Skegness for a few days' rest, and whilst there was seized with another shock, from which he did not recover. His remains were respectfully laid to rest in Christ Church Cemetery to await "the recompense of the reward" of labourers for Him on land and sea.

THOMAS B. MILLER.

A LONDON MERCHANT, ABLE EXPOSITOR, AND EARNEST EVANGELISTIC WORKER IN THE METROPOLIS.

THOMAS NEWBERRY.

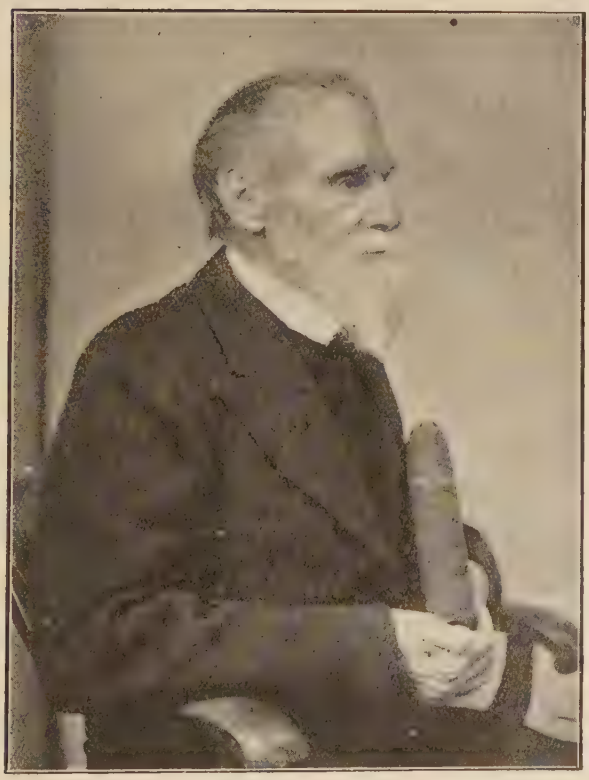
FEW brethren were more generally beloved, and few faces more familiar in the assemblies of Christians who gather to the Name of our Lord Jesus Christ than THOMAS NEWBERRY.

Referring to his early days, he praised God for the blessing of a Christian mother and a godly elder sister, for through them, like Timothy of old, he knew the Holy Scriptures from a child; and it pleased God to reveal His Son to his soul as Saviour and Lord at an early age, so that he knew the blessed experience of being "born again" (John 3. 3), by the incorruptible Word of God, which "liveth and abideth for ever" (1 Peter 1. 23). And his Christian life commenced with a love and reverence for the Holy Scriptures, which were his food and "the joy and rejoicing of his heart" (Jer. 15. 16) throughout his long and active life, so that he became "mighty in the Scriptures" (Acts 18. 24), and one of the most reliable and profitable expositors of the Bible.

During the early years of his Christian experience he was but an ordinary reader of the Word of God for comfort and instruction; but sixty-one years ago he began the diligent study and searching of the Scriptures in the original Hebrew and Greek languages. Pursuing these studies for twenty-five years, he felt constrained to commence that which will be one of the best memorials of his valuable life, "The Englishman's Bible," which is now widely known and greatly prized by Bible students as one of the best helps ever published for enabling ordinary readers to discern the beauties of the original "sacred Scriptures."

This work has been highly commended by competent scholars, who express admiration at the immense labours bestowed upon the book, and the valuable and reliable information given in its marginal notes, which help Christians to understand somewhat of the precious treasure which God has given in this, His own Word.

Diligent Scripture study led Mr. Newberry into association with a remarkable revival which took place in the British Isles early in the last century, when the Spirit of God led many eminent Christians to search the Holy Scriptures in relation to their ecclesiastical associations. The conviction was forced upon many of their souls that much of the teaching was not in harmony with the Word of God; that many of the customs were based upon expediency rather than conformity to "the law and the testimony" (Isa. 8. 20); that



THOMAS NEWBERRY.

EDITOR OF "THE ENGLISHMAN'S BIBLE," AUTHOR OF "THE PARABLES OF OUR LORD," ETC., LECTURER ON SOLOMON'S TEMPLE, ETC.

principles and practices (which were plainly recorded in the Epistle to the Corinthians and other scriptures, as characteristic of the churches of God as founded by the apostles, after the divine pattern given to Paul, "the wise master-builder") were not being observed, although 1 Corinthians 1. 1, 2 said they were binding upon "all that in every place call upon the Name of Jesus Christ our Lord."

Great searchings of heart took place about the years 1828-1830, leading godly men to act as those did in Malachi's day: "Speak often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His Name" (Mal. 3. 16). Events of deepest interest resulted from these meetings, for as the conclusion was forced upon their souls that they were not able to preach, teach, and practise all they found written in God's Word, and as they were in associations where parts of that Word were violated and ignored, they must separate from such surroundings (as taught in 2 Cor. 6. 14-18; Rev. 18. 4; Isa. 1. 16; and Jer. 15. 19), and occupy a position where it was possible for them to "keep the ordinances of the Lord as they were delivered" (1 Cor. 11. 2), and to conform to all things THEY FOUND WRITTEN IN THE LAW OF THE LORD, and where they could exercise those gifts which were bestowed upon them by the Lord Jesus Christ for the mutual edification of fellow-saints (see Eph. 4. 11-17; 1 Peter 4. 10, 11; Rom. 12; 1 Cor. 12. 14, &c.) without human appointment, sanction, or restrictions.

Acknowledging the supremacy and authority of the Holy Scriptures, and setting aside the creeds, rules, and regulations which men had devised, and which had become sectarian barriers to the communion of saints, they regarded it as a cardinal principle of God's assemblies that the Word of God should be their sole appeal for all matters of doctrine and practice, and its decisions were binding upon all in their fellowship; also that there should be liberty to preach, teach, and obey all that they found in the Bible.

Mr. Newberry's lectures and writings upon the tabernacle and the temple have been of spiritual profit to thousands. He constructed a model of the temple of exquisite beauty, and quite unique in its design and workmanship, the result of great research in the original Scriptures, so that it might convey to modern people some idea of that gorgeous temple which Solomon built from the patterns given to his father

David by the Spirit of God, as Moses also constructed the tabernacle from the pattern which God gave to him in the holy mount. This model, with various writings in connection with it and bearing upon other subjects, will be lasting memorials to the value of his Bible research. For long years he expounded the Scriptures in many parts of the British Isles, gave numerous lectures on the model of the tabernacle, wrote valuable papers for *The Witness* and other magazines, conducted an extensive correspondence with Bible students in various parts of the world, and sought to be a helper to the saints in every possible way, falling asleep at Weston-super-Mare on 16th January, 1901, at the ripe age of ninety.

Volumes of "The Englishman's Bible," "Notes on the Temple," "Notes on the Tabernacle," "The Parables of Our Lord," "The Temples of Solomon and Ezekiel," "Solar Light," and other books have been extensively circulated.

In conclusion we quote the valuable testimony of this departed scholar, written in his old age: "As the result of a careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense, preposition, and the signification of words, the impression left upon my mind is this, not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it. . . . The godliness of the translators, their reverence, the superiority of their scholarship, and the manifest assistance and control afforded to them by the Holy Spirit in their work, is such that the ordinary reader can rely upon the whole as THE WORD OF GOD." B.

DR. THOMAS NEATBY.

THOMAS NEATBY was born at Worsborough, near Barnsley, 1st August, 1835. His parents were fervent Christians, connected with the Methodists. The Methodists were preaching the Gospel with no little power among the villages of South Yorkshire, and during a mission held in the Wesleyan Chapel at Worsborough Bridge, both Thomas (then only nine years old) and his elder brother professed their faith in Christ. About 1846 the family settled in Barnsley, where the father had taken over a timber merchant's business. Here friendships, destined to be cherished sixty years later as some of the choicest blessings of life, were formed with two men whose names are imperishably linked

with the beginning of the Gospel in Inland China—Hudson Taylor and Benjamin Broomhall.

At the age of seventeen Thomas began to preach in the Wesleyan Reform connection, but before long he was associated with Christians who became widely known as "Brethren." In those early days he shared young Hudson Taylor's ambition for Gospel service in China, and it was with this in view that he began the study of medicine.

He was apprenticed to doctors in Hull and Banbury, and afterwards studied at Edinburgh University and St. Bartholomew's Hospital. He graduated M.D. at St. Andrews University about 1861. By that time he had become closely associated with the work of the Christians known as "Exclusive Brethren" in London, and he gradually abandoned his plans for China. His medical practice began in Camden Road, but he removed his residence to Hampstead in 1866, remaining there until 1894, when he retired from his profession after nearly thirty-three years most enthusiastic pursuit of it.

Even during the period of laborious professional life, half his great energy was given to the ministry. His association with J. N. Darby came to an end in 1881, but his connection with so-called "Exclusive Brethren" extended to January, 1887. The interval was filled with a period of co-operation with William Kelly in a movement that marked a certain reaction against the more extreme tendencies of J. N. Darby's system; but in the end he found the entire "Exclusive" discipline a burden to his conscience. Thenceforward his services were freely at the disposal of all Christians, and he took part in many an undenominational convention; the bulk of his ministry, however, was happily exercised among the believers commonly known as "Open" Brethren.

For the last twenty-six years of his life he was partially crippled by a severe paralytic seizure, and the extent and vigour of his labours in itinerant evangelisation and Bible teaching were very remarkable indeed in the circumstances. His spirit never flagged, and his zeal for the work was keen at the last.

He was the author of only one book, "Our Lord's Coming Again," published in 1877. Though some of his choicest addresses are to be had in a little volume entitled "From Glory to Glory," and he issued a considerable number of tracts.

The end came peacefully on Sunday morning, 12th November, 1911, after a few days' illness. W. B. N.

THOMAS NEATBY.

WHOSE DEVOTIONAL MINISTRY IN ALL PARTS OF THE BRITISH ISLES AND ON THE CONTINENT IS OF FRAGRANT MEMORY.

F. W. GRANT.

"REMEMBER your leaders who have spoken to you the Word of God; and considering the issue of their conversation, imitate their faith. Jesus Christ is the same yesterday, and to-day, and to the ages to come. Be not carried away with various and strange doctrines, for it is good that the heart be confirmed with grace, not meats; those who have walked in which have not been profited by them" (Heb. 13. 7-9).—*J. N. D.'s Version.*

Scripture, then, not only warrants but commands the remembrance of those whom God has given as leaders of His people. To forget them means, too often, to forget the truth they brought, and paves the way for that "building the sepulchres of the prophets" (Luke 11. 47) by a godless posterity who are indifferent to every warning spoken by those prophets. There is a sober, discriminating way of dwelling upon the ministry of faithful servants which encourages our own faith, quickens conscience, and stirs afresh to follow them as they followed Christ.

Most biographies are written from a human standpoint; the man is before us rather than his message. Such biographies are not helpful; but who has not been stimulated by the narratives of devotion, self-denial, and unresting toil of faithful men at home or abroad? We realise on either hand that they were men "of like passions with ourselves" (James 5. 17), and that a Power wrought in and with them which is for us too.

There can be no higher honour to a servant of Christ than to merge him, as it were, in the truth he ministered; in thinking of him, to think of the sword he held in his feebleness. The world may honour its soldiers, its men of wealth, its benefactors, and build them monuments. They are its departed great men. Believers recall the memory of those who have left their greatness in our hands—the Word of God. To do this is simply to have mind refreshed and heart stirred by that which abides for ever.

We are also to consider the issue, or outcome, of their walk. What has their life ended in? It has now ceased. A rich man's life ends, so far as what he leaves behind is concerned, in wealth; a statesman's, in power and influence. In what shall we say the life of Christ's servant has ended? What has he left as the sum of that life? The very next clause gives what is really the answer, while closely connected, as we shall see, with the following clause. "Jesus Christ, the

F. W. GRANT.

TEACHER, LEADER, EDITOR OF THE "NUMERICAL BIBLE," AUTHOR OF "FACTS AND THEORIES AS TO A FUTURE STATE," AND OTHER VALUABLE VOLUMES.

same yesterday, and to-day, and for ever." The issue of their life is the abiding Christ. *They* have passed off the scene, but Christ, the object of their ministry, abides. With Paul they could say, "To me, to live is Christ." Christ is the end, the goal of their life. To depart and be with Him is far better. Happy indeed are those who are called to lay down their burden and enter into His rest. They loved and served Him here; they enjoy unclouded peace and rest as they wait with Him there. The outcome, the end, of all their life-work, toil, testimony is *Christ.* They enjoy Him to the full now; they have, as it were, left Him as a priceless legacy to us here.

F. W. GRANT was born in the Putney district of London, on 25th July, 1834. His conversion was occasioned by the reading of the Scriptures himself, and not through the instrumentality of others. He was educated at King's College School with the expectation of securing a position in the War Office. The necessary influence for this failing, he went to Canada when he was twenty-one years of age. At the time he came to Canada the Church of England was opening parishes in the new parts of the country, and he was examined and ordained to the ministry without having taken the regular college course. He left the "systems" on receiving light through the reading of the literature published by so-called "Brethren," and lived for a time in Toronto, afterwards coming to the United States, where he lived in the city of Brooklyn, and then in Plainfield, N.J., till his death.

His claim for a permanent place in the hearts of the saints rests—as it really does with any, but more ostensibly than with most—in his identification with the Word of God. Unknown to many in the flesh, who have profited by his ministry, with little of what may be called popularity, or the magnetism supposed to be so essential in a leader, he is lost sight of in the precious truth which it was his joy to unfold. Those who knew him personally loved him for the worth and Christian nobility of his character, the fruit of God's grace; for that wondrous mind received from Him; and for the simplicity and dignity of a true Christian man. But it is not of these things that we speak, while we would ever seek to walk in the steps of piety and faith wherever seen. We turn rather to that Word to which he held fast, and, in conscious feebleness and dependence, used so constantly. What views of the Word did he give us! What thoughts of Christ! What truths under the guidance of the Holy Spirit! These abide.

He had been for years a diligent student of the Book of Psalms. Not only did their contents attract, but the form in which they were written—their divisions into a pentateuch, the acrostic form of a number of them, their evident relation one to another in various groups—all these things impressed him with the fact that God had written them upon a distinct plan in which the numerical significance of psalm and group and book had a clearly marked and important place. But if the Psalms were written thus, why not all Scripture? So he went on, till he found the same divine harmony throughout the inspired Word, set to work, and with unbounded patience produced "The Numerical Bible." He was the author of "Facts and Theories as to a Future State," "Genesis in the Light of the New Testament," "Spiritual Law in the Natural World," "The Crowned Christ," and many other valuable books and pamphlets, which have had an extensive circulation on both sides of the Atlantic.

The passion of our brother's life, the desire that consumed him, was to make Christ more precious, to make His Word more loved, more read, more studied. He made a significant utterance shortly before his departure. Sitting propped in his chair, with the Word of God open before him, as was his custom through the days of weary, helpless waiting, he turned to the writer of these lines, and with a depth of pathos, glancing at his Bible, said, "Oh, the Book, the *Book*, the Book!" It seemed as though he said, "What a fulness there; how little I have grasped it; how feebly expressed its thoughts."

Thus he passed to be "with Christ" at Plainfield, New Jersey, on 25th July, 1902, on his sixty-eighth birthday. R.

G. F. BERGIN.

GEORGE FREDERIC BERGIN, the third director of the New Orphan Houses, Ashley Down, Bristol, was born in Cork, 25th April, 1843. He was religiously disposed, but his definite conversion took place at the age of sixteen years, as the result of words spoken by his father on his death-bed. The conversion appears to have been very thorough, as a clean cut was made with the world and its attractions. From this attitude he never swerved. Worldly entertainments were given up, and sometimes when parties were going on in the family he would be in his bedroom having Bible readings with young men. In early life he was

apprenticed to an ironmonger, but when about eighteen years of age, he was conscious of a call to the ministry, and was accepted as a candidate for the Baptist College in Stokes Croft, Bristol. But his own study of Scripture convinced him that the position taken by the Christian community known as "Open Brethren" was a right one, and he consequently abandoned the intention of entering the Baptist ministry.

At the age of twenty-one he married Ellen Maria Gower, of Cork, and went to live at Youghal. Both at Cork and Youghal he was most active in Gospel work. Within twelve months of their marriage Mr. and Mrs. Bergin removed to Cardiff, where Mr. Bergin had a good business position. In the year 1873 they moved to Bristol, and after a short time spent in business life in this city, Mr. Bergin devoted himself entirely to pastoral work in connection with the Church at Bethesda, trusting to the Lord alone for his temporal supplies, and those of his wife and five young children. Into this work Mr. Bergin threw himself most heartily. The church was a large one, with a membership of about twelve hundred, meeting in four chapels in different parts of the city. In addition to regular ministry in these various places, systematic pastoral visitation was diligently carried on, nothing being left undone that could be done to guide, strengthen, and comfort the flock of God. Many can testify to the value of this service.

Mr. Bergin had a warm interest in foreign missions, and was ever ready to encourage any whose thoughts led them in the direction of such service. Two members of his own family, a son and daughter, became missionaries in China, the former being invalided home after four years' service. In the year 1897, in company with Mrs. Bergin, he paid a visit to Demerara and Barbados in connection with missionary affairs in those countries, and spent some time in ministering among the native churches. At a later period he also visited Italy, where mission schools are carried on in connection with the Scriptural Knowledge Institution.

In March, 1898, Mr. George Müller died, and the burden of the directorate fell on his beloved son-in-law, Mr. James Wright. Mr. Wright felt that he would not be left to sustain the burden of being a director alone, and he was presently assured that it was the will of God that he should ask Mr. Bergin to join him in the work. He had known him well for a quarter of a century, he had worked by his side in the Church; and though they were diverse in temperament, there

GEORGE FREDERIC BERGIN.

THIRD DIRECTOR OF MULLER'S HOMES, A PASTOR IN BETHESDA, BRISTOL, AUTHOR OF "TEN YEARS AFTER," AND OTHER WORKS.

had never been a break in unity or sympathy. Mr. Bergin was seventeen years his junior, and so likely to survive and succeed him. He was very fond of children, and had been much blessed in training his own in the fear of the Lord, and hence was fitted to take charge of this larger family of orphans. He put the matter before Mr. Bergin, and was delighted, but not surprised, to find that God had moved on his mind also, and in the same direction, for not only was he ready to respond to Mr. Wright's appeal, but he had been led to feel that he should after a certain time go to Mr. Wright and offer himself. The perfect sympathy and union of heart between the two friends rendered this association mutually pleasant and helpful during the brief years it lasted. After an illness lasting several weeks Mr. Wright died on 29th January, 1905, aged 79.

From this time Mr. Bergin became sole director of the institution, for some years receiving valuable help from his son, the late Dr. George Bergin, after the return of the latter from China through ill-health, as above mentioned. He was not a co-director, but was of great service to his father, and particularly during the last three and a half years of his life, devoting himself to the work with scarcely a day's interruption through illness till he expired, on 7th December, 1909. A few months later his second son, Dr. Wm. M. Bergin, relinquished his practice in London as a specialist in eye diseases to come to the assistance of his father, and recently has been appointed associate-director, becoming now, upon his father's death, director.

From the first Mr. Bergin adhered unswervingly to the great principles upon which the work at Ashley Down was originally based, especially the two great principles of "prayer and faith," and those familiar with the working of the establishments know that the noble traditions associated with the name of the founder, Mr. George Müller, have been preserved. But while doing this he has found it possible to introduce many helpful changes which the lapse of time and other circumstances have rendered necessary, and these improvements will always be identified with his name and the period of his directorate. He also found time to edit two or three books relating to the institution, which have proved very valuable, one particularly being a summary of the "Autobiography of Mr. George Müller." The plates of the original four-volume work were unfortunately destroyed by a fire at the printers, and as the resetting of such a work would be

costly, and the demand probably small, Mr. Bergin prepared the abridged edition, with excellent illustrations. This has already had a wide circulation. Another book, entitled "Ten Years After," gives an account of the progress of the work since the death of Mr. Müller.

For some twelve months Mr. Bergin had been ailing, for eight weeks he had been unable to attend to his duties, passing away at his residence in Clifton on 8th October, 1912, in his sixty-ninth year. Laid to rest in Arnos Vale Cemetery. G.H.L.

THE EARL OF CAVAN.

LORD CAVAN was born in 1815, his days extending to more than threescore years and ten. Married in 1838, he was, at the time of his departure from this earthly scene, just on the verge of completing a happy half-century.

The singular manner in which the Lord in His loving-kindness drew him into His fold enhanced the happiness of his married life. No strange hand may venture to lift the veil; but the memory is treasured in one heart's holiest recesses. Chosen in life's prime as a signal vessel of the unspeakable grace of God, the Person, the cause, and the reproach of Christ became his joy and his glory.

On making Weston-super-Mare his home in 1860, he built the residence which visitors see, with its dark background of woods, as the train on its approach to the town winds round the base of the hill, on whose slopes it stands.

"The Lodge," around which hosts of precious memories cluster, was lent to Lord Radstock in the early autumn of 1866, with the desire that the breath of the Spirit of Life might pass over the place. The Lord granted this desire by a remarkable ingathering into the kingdom of God, which is known perhaps to the ends of the world.

From the year 1864, during a continued summer residence in the north of Scotland for the benefit of the health of his family, his experience of the Holy Spirit's anointing power had been greatly deepened; and it was graciously given him to perceive how powerfully that Spirit enables those "that do know their God" to be the mediums of bringing multitudes to the knowledge of Christ. In Edinburgh, in 1874, he was among those who greeted Moody and Sankey in that city.

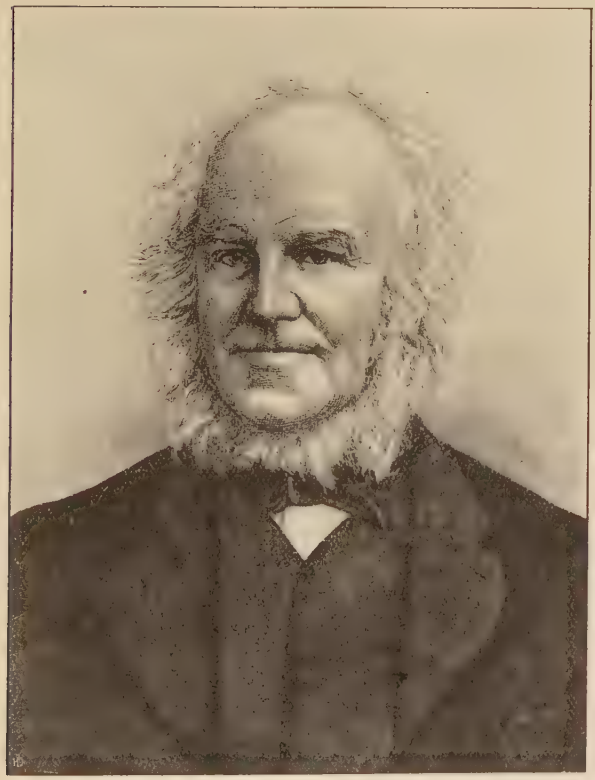
Quiet in manner, with little action, and no attempt to seem a striking preacher, with his Bible in one hand and his eye-

glass in the other, confidence in the Lord gave power to what he spoke. "I am," he would say, "only a plain man; but I speak what I know." He might begin without giving the impression of much power; but after a little, with his heart yearning over those he addressed, his tender manner became full of energy, his tones earnest, and his words very solemn. The true end of preaching was reached; his hearers felt that, whether for life or death, Lord Cavan's testimony was a message from God.

He was an evangelist from the heart, and spoke just what burdened sinners needed. He took an active interest in mission enterprise, and frequently presided at the meetings held in the town of Weston-super-Mare. Both he and the Countess of Cavan took special interest in the inhabitants of the village of Milton, near Weston, and were accustomed to visit them; and were unostentatiously charitable to the needy. Many years ago, at his own expense, he erected a mission room, there being at that time very little provision for the spiritual wants of the people of Milton. He often conducted the services; and they were generally well attended. For many years the Friday morning prayer meetings, held in the assembly rooms, were presided over by him; and he was also a very diligent worker in connection with the services held in the Gospel hall, as well as in mission services in different parts of the county.

For many years the invitations of the trustees to the conference at Mildmay bore his name; and he took a warm interest in the work of the Scripture Readers' Society for Ireland. He had a great love for that poor country, but had no connection with it, except by his title, until, in middle life, a small and entangled estate unexpectedly fell to him, which he subsequently changed for a property in the Island of Achill, where he strove to ameliorate the condition of the people. He tried to get roads made, and to promote fisheries. By his efforts a substantial little pier was built; and he endeavoured to establish a steamer service, which should help the people to a ready market for their fish. For several years he and Lady Cavan spent some time there amongst them.

His illness in the early spring of 1887 caused great anxiety to his friends; but in answer to the urgent prayer offered on his behalf, God graciously restored him to partial health. After the imminent danger was over for a time, with a movement of his hand in the direction of the cemetery, he said: "I



THE EARL OF CAVAN.

A HEART EVANGELIST, BIBLE TEACHER, SUPPORTER OF MISSIONS, AND HELPER OF MOODY AND SANKEY IN THEIR CAMPAIGNS.

never once thought of all that down there. The Lord kept me in such perfect peace. I was the happiest man in Weston!"

The "blessed hope" of the Lord's return, a theme on which he had always loved to dwell, was a very present hope to him during all the time of his protracted illness; his longing for that return being only intensified by increasing bodily weakness and pain. While perfect peace was his, undisturbed by the knowledge that death might intervene ere his hopes were fully realised by the bright expectation of a quickly-coming Lord, his thoughts were lifted far above "the valley and the clod." A fitting sequel to the life of one who so abounded in the hope was his silver-bordered memorial card, containing simply the following :

"We shall not all sleep; but we shall all be changed."

CAVAN.

with the date of his departure to be with Christ.

The Gospel which he had loved so well, he sought, to the close of his life on earth, to commend to others. Perhaps the very last act of service in this way was that rendered, but a few days prior to his being finally laid aside, on behalf of the workmen who were engaged in laying down new water-pipes for Weston. While they were at work opposite his gates, the Earl, constrained by the love of Christ, and with characteristic thoughtful kindness, had them supplied with coffee and Gospel papers, while as they were gathered in a group he spoke to them earnestly and persuasively of the love of God to them; it gave force to the words of the aged pilgrim when he could add: "Praise the Lord! I am soon going home to be with Him."

Most truly he died "in harness," and, resting from his labours, his works will follow him. Many may, now that his voice is hushed, recall his earnest words sounded out in cottage and in hall; amongst the thousands of excursionists and visitors on the Weston beach and esplanade of a summer's evening; by the wayside; and in the railway train—where, "instant in season, and out of season," he sought to make known the Gospel of God.

Lord Cavan passed away on 16th December, 1887. On the Sunday following his death warm tributes were paid to his memory in most of the Christian gatherings in the town. The body of the deceased Earl was interred at Weston Cemetery on 22nd December. Amongst others, Mr. Thomas Newberry gave an address, accompanied by a very earnest appeal to the unsaved.

JOHN MORLEY.

JOHN MORLEY was born at Homerton, Hackney, London, 4th June, 1807, and resided in the same parish until his home-call when close on ninety. He was the eldest of three brothers, the others being Samuel Morley, M.P. for Bristol, whose biography has been written by Edwin Hodder; and Wm. Morley, of Bow, all of whom are now reunited. The gracious love and courteous demeanour of his mother and the unblemished character and cultivated mind of his father had great weight in moulding the early life of their son.

Well known Christian preachers and workers ever found a welcome in the parental home, thus the sons were privileged to enjoy the personal friendship of Dr. Binney, Dr. John Pye Smith, John Clayton, James Parsons, and many others.

On leaving school in 1823 he joined his father's business—the world-renowned firm of I. & R. Morley.

On 28th May, 1846, he was united in marriage to Lydia Ann Patrick, of Clapton, who long continued to interest herself in the work dear to her husband, and still survives.

Integrity and assiduity marked the thirty-two years which he devoted to the upbuilding of the "House of Morley," which, through the exertions of the parents, John and Robert Morley, and their sons, became one of the most prosperous and highly respected in the world's metropolis. His influence over the young men of the house was always very great, and throughout the establishment he was regarded with the greatest respect and affection. On his retirement in 1855 he sent a unique letter to each of the employees, gave £100 to increase the volumes in the library, a family Bible to the porters, &c., in the establishment, in addition to monetary and other tokens of interest in the temporal and spiritual welfare of the various members of the establishment.

Freed from business, Mr. Morley devoted his time to the furtherance of the Lord's work, visiting many parts of Britain and Europe. During one of these tours, in the eventful year of 1859, he paid a visit to Ireland. Met at Kingstown by J. Denham Smith, who had been a guest at their hospitable home in London, who remarked, "You will surely go to the North and see something of the revival," which at that time was spreading like wildfire through many parts of the Emerald Isle. Mr. and Mrs. Morley promised to consider the matter, and next day they set out on what proved an eventful visit. In the midst of the manifestation of the power of the Holy Spirit, they saw the foundation truths of Scripture in a new

light, learned much of the Word and will of God, and returned home with purpose of heart to devote more fully time, talents, and all to the service of such a Master.

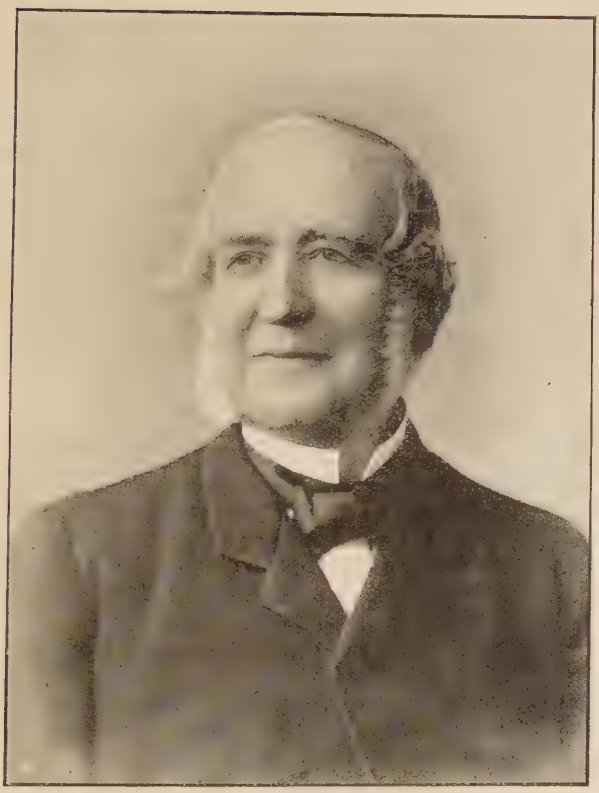
These remarkable years, '59 to '63, were seasons of gathering in of many men to be afterwards used mightily in the Lord's service, including R. J. Mahoney of Dromore Castle, W. T. Crosbie of Tralee, F. C. Bland of Derryquin, Geo. F. Trench, Alfred Trench, Townsend Trench, and T. Shuldham Henry, several of whom were afterwards associated with Mr. Morley in work in London.

Mr. Denham Smith was soon invited to London, and had many fruitful drawing-room meetings in the homes of John and Samuel Morley. Freemasons' Hall was next taken for larger gatherings, and rooms in Wood's Hotel for more private readings. These readings were published under the title of "Life Truths," and have been helpful to thousands, including D. L. Moody and others well known.

Special meetings were also arranged in Brighton, Bath, Croydon, St. Leonards, Liverpool, Shrewsbury, and other large towns in England, as well as Paris and other centres on the Continent. The "Times of Refreshing" Hymn Book owed its birth to the spirit abroad at this time.

In the outreaching to others Mr. Morley remembered the Saviour's injunction, "Go home," so had the Iron Room erected in Upper Clapton. Opened in 1867, it became the birthplace of very many souls. Many men whose names are well known—Denham Smith, Shuldham Henry, C. Russell Hurditch, Howard Johnston, Herbert Taylor, J. G. M'Vicar, Wm. Lincoln, Rice T. Hopkins, H. W. Soltau, Henry Heath, Trevor Francis, and several others—gave help at the services, which continued to be crowded for several years. Then Mr. Morley erected the substantial and more centrally situated CLAPTON HALL, in Alkham Road, Cazenove Road, near Stoke-Newington Station. Messrs. Denham Smith, Lincoln, Dyer, Morley, and others took part in the opening services in February, 1880. Mr. George Müller, of the Ashley Down Orphan Homes, visited the hall, and helped in ministry.

Though not a great speaker, Mr. Morley's intense devotion to the Lord's work, especially in the Iron Room and Clapton Hall, where his genial smile, friendly handshake, kindly inquiry after body and soul, words of counsel and cheer, and little Gospel booklet have borne fruit, the real harvest of which will only be known in Eternity. For many years he kept the roll-



JOHN MORLEY.

OF THE "HOUSE OF MORLEY," BLESSED IN THE '59 REVIVAL.
LONG A LEADER IN AGGRESSIVE WORK IN LONDON.

book, which in the early Iron Room days had 300 names on its pages, running up at one time to 800 in Clapton Hall. Two or three friendly hives-off and other circumstances have reduced the number, but a large company still hold the fort and abide loyal to "God and the Word of His grace."

Strange to say, for a number of years the question of baptism had not much exercised the mind of Mr. Morley. A remark by Mr. Theodore Jones so impressed him that he searched the Scriptures, and saw it to be the will of God. Along with his beloved life-partner he was immersed at Tottenham, receiving John 12. 26 as his text. Needless to say, a baptistery formed part of the new Clapton Hall, and many have more fully realised the truths of death, burial, and resurrection (Col. 2. 12) through being immersed therein.

Regularly found in his place "upon the first day of the week, when the disciples came together to break bread" (Acts 20. 8), he realised the true centre. One Lord's day morning in the Old Iron Room he remarked to Mr. A. M. Kyd, "We don't come here to remember one another, or to remember our work, but to remember HIM."

In addition to encouraging oral ministry of gifted brethren and heralding forth the Gospel message, Mr. Morley loved to scatter the printed page. Enormous quantities of books, leaflets, monthly papers for saved and unsaved were sent forth. Many thousands of the *Herald of Salvation* have been scattered over close on forty years, during which the monthly numbers have been regularly supplied. Such plentiful sowing must produce a rich harvest. Nor did he leave the scattering to others. Personal testimony and dealing with souls were classed amongst his greatest joys. He used to quote his favourite text—JOHN 3. 16—and then say, "God loved—God gave—I believe, and I have."

Years continued to fly past. The death of Mr. Samuel Morley in 1886, Denham Smith in 1889, Shuldham Henry in 1893, Dr. Lazeron in 1894, followed by F. C. Bland and other veterans, left a deep impress upon our brother. For two or three years his health gradually failed until the opening moment of the year 1896, when he "slept in Jesus," his last words being, "My Saviour, my Saviour!"

On 8th January the mortal remains were laid beside those of his brother and other members of the Morley family in Abney Park Cemetery, awaiting the Victor's "shout" and resurrection "re-union" to be "for ever with the Lord." HYP.

ANDREW MILLER.

ANDREW MILLER was born in the village of Kilmaurs, Ayrshire, on 27th January, 1810. As a young man he entered the firm of Smith, Anderson & Co., Glasgow, eventually taking up the London Branch of the firm, afterwards changed into MILLER, SON & TORRANCE, of Cannon Street.

Whilst supervising a large London business Mr. Miller was for a considerable time the voluntary pastor of a Baptist Church in William Street. As light from the Word of God was followed the sectarian principles were left behind, and the believers gathered on Scriptural lines; Mr. Miller continuing to labour as an honoured brother amongst them.

As a warm-hearted Evangelist, the best of the man was ever visible. He was greatly used in the conversion of souls, both amongst old and young. It was no uncommon thing for the preacher to bathe his impassioned appeals with tears while he pleaded the claims of the Master he loved. In fact, he was called by many "the Rutherford of brethren."

As an Author his name will be remembered as long as his valuable "Papers on Church History" continue to be read. If they were more known they would be more valued. He encouraged the writing, wrote the introduction, and, we understand, largely helped to finance the issues of C.H.M.'s Notes on Genesis, Exodus, &c., the most popular and extensively circulated of all the varied volumes connected with what is known as "the Brethren movement."

In one of the unfortunate early divisions under the respective leaders, J. N. DARBY and W. KELLY, C. H. Mackintosh went with the former and Andrew Miller with the latter. The grace of his heart and vividity of his spirit is well told forth in the following reminiscences of Andrew Miller:

My first meeting with ANDREW MILLER is still fresh in my memory, although many years have since passed away. It was my privilege in those early days to hold an open-air Bible reading near the sea front at Eastbourne, which was attended by a large number of Christian visitors belonging to various denominations. On this special occasion the subject had been "The Personality and Work of the Holy

Spirit." Towards the close of the meeting I noticed a gentleman listening very attentively. After a time he said, "May I ask a question?" "Certainly," I replied, "the meeting is open for questions." He than asked, "What place is given to this Divine Person, and what liberty is given for Him to work in the churches to-day?"

After concluding with prayer, Mr. Miller came up to me and asked me where I went on Lord's days. I told him it was my privilege to gather with a few of the Lord's people around the Lord's table to remember the Lord, and to show forth His death in His own appointed way. He at once replied, "But there can only be *one* Lord's table in any given place, and that the Lord's table was spread week by week at ——." I answered, "But I have not a shadow of a doubt as to the Lord being verily present at His own feast at ——— where I attended; I had been so conscious of His presence that I had at times been constrained to weep tears of gratitude and joy while He so graciously manifested Himself unto me." He said, "I would like to have a further conversation with you," very kindly gave me his card, and asked me to call and see him at his apartments. This I did, as I felt he was a man of God, and knew much of God's Word and ways.

It was during one of these visits that he told me how he had been led to cast in his lot with those who thus gather to the Name of the Lord Jesus, and to break bread every Lord's day. He had been a member of a Church for some time previously, when one day he was invited by a Christian gentleman to attend a Bible reading which was held in his drawing-room each week. "I accepted the invitation," he said, "and went, but such a stranger was I to that kind of thing that I went in full evening dress, and found myself the only one so attired, which made me feel very uncomfortable. We were invited into the dining-room for refreshments, and then adjourned to the drawing-room for the Bible reading. After prayer a passage of Scripture was reverently read, and a deeply interesting conversation followed. As I listened to the unfolding of the Inspired Volume I began to discover that the Bible contained such wonderful truths, to which I was an entire stranger, that I soon forgot my 'evening dress,' and made up my mind

ANDREW MILLER.

LONDON MERCHANT, EARLY LEADER AND AUTHOR, SOMETIMES CALLED "THE RUTHERFORD OF BRETHREN."

to attend the next weekly Bible reading if the host would invite me. This he did, and I attended week by week, learning more and more the wonderful truths of God, and becoming better acquainted with the great purposes of redeeming love and grace. Thus I was led to cast in my lot with the so-called 'brethren.'"

On another occasion he told me how he was led to begin to preach and to speak publicly. Having to visit the North of Ireland in connection with business matters during the Revival of 1859-60 he had been an eye-witness of some of those wondrous scenes of spiritual blessing when many men and women were stricken down to the ground under the convicting power of God's Word, and were constrained to cry out publicly for mercy. Souls were saved, backsliders were restored, and believers were revived and blessed. On returning to London Mr. Miller could not help but tell his friends what he had seen and heard. These friends at once said, "We must not keep these good things to ourselves, but we must invite our friends and neighbours together that they also may hear of this marvellous work of grace." Drawing-room meetings were convened, and Mr. Miller was invited to give an account of the Revival work in the North of Ireland. In this way he was led out into public service for his Lord.

He had a passion for souls, and was a true Evangelist, as well as a spiritually qualified teacher. He saw the multitude, and his soul was stirred. His heart was fired with yearning compassion for the lost, his lips were filled with God-given messages, and words of life and love, tenderness and truth, flowed from him as rivers of living water. Rarely ever did he preach the Gospel without tears, and he told me how it grieved him to his heart to find the growing apathy in Gospel work among the saints in the different assemblies he visited. Many were so occupied with "Church Truth" and with "Dispensational Teaching" that they were losing sight of a perishing world and becoming indifferent to Gospel work.

At my last visit to him we bowed our knees in prayer, and he pleaded with God that I might be preserved from this condition of things, and that my soul might be kept "as a watered garden, and like a spring of water, whose waters fail not," to which I added my "Amen." G.H.

"In labours more abundant" for half a century, in suffering scarcely less so near the end, Andrew Miller fell asleep on 8th May, 1883. In the eventide of retirement, as he looked back upon the past, around on the then present, and forward to the future, he exclaimed with great emphasis of soul, "*Nothing counts but Christ.*"

COUNT GUICCIARDINI.

COUNT GUICCIARDINI was born on the 21st of July, 1808. He received the highest possible education, and had as one of his fellow-students the future Grand Duke of Tuscany. When the young Count had reached his twenty-fifth year a temporal wave of progress caused Leopold II. to patronise a higher standard of education than had prevailed in Tuscany, and he called his friend Count Guicciardini to undertake the organisation of a better educational system. It was no easy task. The young nobleman soon found that he would require to make a new class of teachers, and give special attention to the moral aspect of the art of teaching. Books on the subject were lacking, and Count Guicciardini was in quest of a suitable textbook when one day he met a well-known literary friend. He asked him whether he could recommend any good, moral book on the art of teaching. After some reflection his friend exclaimed, "Take the Gospel." The abrupt recommendation did not remain unheeded by the Count, who examined his valuable library, but could find no copy of the Bible in Italian. He had, however, the Latin Vulgate, and he began to read it as a fit source from which at least he might translate some helpful matter on the subject of his quest. With this object in view he read on day by day.

While Count Guicciardini was thus perusing the Vulgate Bible he began to discover several serious points of divergence between it and his Church, and his educational pursuits became lost in his more spiritual researches. It was in this frame of mind that one day he was about to go out for a walk. He was descending the magnificent staircase of his palace when he observed the caretaker at the bottom reading a book which was hurriedly hidden on the approach of the nobleman. Filled with curiosity

almost amounting to suspicion, the Count informed his servant that he had noticed his surprising action, and asked for an explanation. Begging his master to keep the matter secret, he confessed that the mysterious volume was the Italian Bible, and he handed it to the Count. "But do you understand it?" "Yes, some of it," replied the dependent. "Well, take it, and come upstairs with me."

Count Guicciardini and his caretaker were soon shut in a room in the palace reading and meditating together upon God's Word, and this continued daily for some time.

While the truth of the Gospel was maturing in his mind, one day Count Guicciardini was saying his creed, and came to the profession of his belief in "the communion of saints." He suddenly stopped, and asked himself the question: "Who are these saints in whose communion I believe? They must be saints on earth." Before many days passed Count Guicciardini found his all in Christ, and his conversion and testimony showed this. He rejoiced to know that Christ was made unto him wisdom from God, and righteousness, and sanctification, and redemption; and now he gloried no longer in his own righteousness, but in the Lord (1 Cor. 1. 21).

The Grand Duke was now completely under the power of the Jesuits, and he consented to a determined and definite effort proposed by his government for the suppression of any evangelical work or worship in Tuscany. In January, 1851, the services held in Italian in the Swiss Church were forbidden, and one hundred and twenty persons who had attended them received notice, under the penalty of imprisonment, to cease frequenting these or any other public or private evangelical meeting, while a special prohibition was forwarded to Count Guicciardini.

With all the nobility of his character the Count resented this tyrannical action of the Tuscan Government, and informed the authorities that if they insisted upon it he would feel obliged to go into voluntary exile. This sacrifice he proved ready to make. On the 3rd of May, 1851, what he thought was the eve of his departure, he wrote to his few Christian brethren a letter which ranks as one of the noblest documents in the history of the Italian testimony.*

*The full text of the letter addressed to his brethren by the Count, with the testimony of ten others, will be found in "Heroes of the Faith in Modern Italy." 2/4, post free.

COUNT GUICCIARDINI.

ONE OF THE EARLY LEADERS OF MEETINGS ON SCRIPTURAL LINES IN SUNNY ITALY.

On the evening of the 7th of May Count Guicciardini went to the house of Fedele Betti, a Christian brother, to say good-bye. He was accompanied by a young Italian whom he had met on the way. Other four friends had arrived shortly before. The little gathering was therefore casual and informal, and in fact the host was the only one of the seven who had known all the others. The subject, however, soon turned upon the Count's approaching and regretted departure. Signor Betti proposed that before separating they should read the fifteenth chapter of John. Each verse afforded a subject for a brief and comforting comment, and while the simple little meeting was thus peacefully proceeding the bell rang, and seven gendarmes entered and arrested the seven disciples of Christ. At half-past eleven o'clock that night they were taken to the historical Bargello prison and all put in the same damp and dirty cell, in which, however, they were able to enjoy one comfort, the continuation of their happy meditation of John 15, for Count Guicciardini had a small New Testament in his pocket. The seven disciples were condemned to six months' imprisonment in different parts of Tuscany. Through diplomatic and personal influence in a short time the sentence of imprisonment was so modified that Count Guicciardini and three of his fellow-prisoners were able to start for Genoa and Turin.

He finally reached Britain, where a warm welcome awaited him by the noblest Christians in the country. His temporary exile in England was a link in God's golden chain. Here he found young Signor Rossetti, and led him to Christ. Returning later to his native country, on which the day of liberty was dawning, he spent his time and means in the spread of the Gospel. He visited his dear Italian brethren in their meetings and homes, and never allowed his social position to form a barrier in Christian fellowship. From the palace which bears his name he peacefully passed to be with the Lord for whom he had suffered the loss of all things, and counted them but as naught that he might gain Christ.

"By faith" he made the choice of the faithful, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; for he looked unto the recompense of reward" (Heb. 11. 25, 26). J.S.A.

HENRY MOORHOUSE.

HENRY MOORHOUSE, or as he was more familiarly called, "HARRY MOORHOUSE, the English Evangelist," was born in the city of Manchester. When very young he was sent to jail on more than one occasion, afterwards joining the army and trying the life of a soldier, being bought off by his father at considerable cost. Passing the Alhambra Circus in Manchester, where Richard Weaver was preaching, hearing a noise within, and thinking a fight was going on, Henry buttoned his coat and rushed in, ready for the fray. As he entered he was arrested by one word—"JESUS." The glorious Name shot from the preacher's lips went home as a bullet and as balm to the heart of the wanderer. His early childhood, reckless career, and awful danger rose vividly before his vision, the "Glorious Gospel" (2 Cor. 4. 4) message went home to his heart, and he who had entered to fight remained to praise and pray. Thus suddenly and soundly converted to God, he entered heartily into the service of his new Master. His first services were chiefly in the open air, at local and national gatherings, and in special places of concourse. From morning till evening his joy was to spend his time distributing tracts, speaking personally with individuals wherever he got an opportunity, or crying aloud in the street or market-place, urging multitudes to "flee from the wrath to come."

Like the apostle of old, he had visions of God. Upon one occasion he saw in his sleep three young men in Manchester, each strangely attired in a white jacket, on which were the words legibly written, "These men are going to Hell!" The place appeared to be near the infirmary, and before them was a deep burning lake of fire, unperceived by them. Henry called aloud for them to stop, but they took no heed, until he fell down upon his knees and cried to God, saying, "Lord, it is not by might, nor by power, but by Thy Spirit." The men then turned back in haste, having discovered their danger. This dream was on Friday night; and on the Sunday evening following, when Henry was preaching in the Alhambra Circus, those three identical young men came into the place, and before the meeting closed they were all on their knees crying out for mercy, and were brought to accept the Lord Jesus Christ and the pardon of their sins.

The revival stream, which had begun to flow in 1854, was in full tide in 1860, when Moorhouse was converted. Thus he was early brought into touch with the enthusiastic spirits—RICHARD WEAVER, from the coalpit, whose style he largely followed; JOHN HAMBLETON, the converted actor; EDWARD USHER, a dockyard labourer; WM. CARTER, the converted sweep; HENRY VARLEY, a butcher, and afterwards valiant champion for the truth; REGINALD RADCLIFFE, the Liverpool lawyer; BROWNLOW NORTH, the man of wealth and fashion; JOSHUA POOLE, better known as "Fiddler Joss;" J. DENHAM SMITH, a devout expositor, and many others. C. H. SPURGEON, of the Metropolitan Tabernacle, H. GRATTAN GUINNESS, of the "Regions Beyond," D. L. MOODY, and IRA D. SANKEY afterwards became his special friends.

Henry's special call to devote all his time to the work of the Lord came through an enthusiast known as "the hatless preacher." One evening when Henry was engaged in crying his wares as auctioneer of "Notions," and rapping for bids, the hatless man suddenly appeared before him, and cried aloud, "Thou oughtest to have thy Bible in thy hand out amongst the people, and not that hammer for the devil," and immediately departed. That short, terrible speech was like a thunderbolt falling on Henry, and the words gave a harder blow that he could stand. He at once dropped the auctioneer's hammer, went to Liverpool, sought out Hambleton, and entered with him on an evangelistic tour through the provinces. Since that date Henry laboured in the special work of evangelising without a fixed salary, or human promise of support. A trio consisting of John Hambleton, the preacher; Edward Usher, the singer; and Henry Moorhouse, the young and fervid disciple, attended the tercentenary of William Shakespeare at Stratford-on-Avon. They bore aloft textboards bearing the words, "CHRIST FOR ME! PRÂISE THE LORD! MERCY'S FREE!" and created no small stir, with fruit which shall abound in "that Day."

The stories concerning the visits of these heroes to race meetings, haunts of vice, sinners in the slums; their theatre services, sometimes fourteen theatres were filled in London on one Sunday night; visits to public executions, then not uncommon; labours amongst Romanists in many

HENRY MOORHOUSE.

THE ENGLISH EVANGELIST, THE MAN WHO MOVED THE MAN WHO MOVED MILLIONS—D. L. MOODY.

parts of Ireland, and "labours more abundant" are told in "Buds, Blossoms, and Fruits of the Revival."*

Through incessant labours in Britain, Henry Moorhouse, never strong at the best, began to show signs of sadly needing rest and change. Hence he set out for the United States, arriving in Philadelphia in 1868. His welcome was so hearty, and his ministry so appreciated, that he paid five visits in the following ten years. How he became "the man who moved the man who moved the world" is best told in D. L. Moody's own words: "In 1867, when I was preaching in Dublin, at the close of the service a young man, who did not look over seventeen, though he was older, came up to me and said he would like to go back to America with me, and preach the Gospel. I thought he could not preach it, and I said I was undecided when I could go back. He asked me if I would write to him, as I did not know whether I wanted him or not. After I arrived at Chicago I got a letter saying he had just arrived in New York, and he would come and preach. I wrote him a cold letter, asking him to call on me if he came West. A few days after I got a letter stating he would be in Chicago next Thursday. I didn't know what to do with him. I said to the officers of the Church, 'There is a man coming from England, and he wants to preach. I am going to be absent Thursday and Friday. If you will let him preach on those days I will be back on Saturday and take him off your hands.' They did not care about his preaching, being a stranger; but at my request they let him preach. On my return on Saturday I was anxious to hear how the people liked him, and I asked my wife how that young Englishman got along. How did they like him? She said they liked him very much. 'He preaches a little different from what you do. He tells the people God loves them. I think you will like him.' I said he was wrong. I thought I could not like a man who preached contrary to what I was preaching. I went down on Saturday night to hear him, but I had made up my mind not to like him, because he preached different from me."

After graphically describing the six nights on John 3. 16 Moody concludes: "In closing up that seventh

*"John Hambleton, the Converted Actor." 2d. net (2½d. each, or 5 for 1/, p.f.).

sermon, he said: 'For seven nights I have been trying to tell you how much God loved you, but this poor stammering tongue of mine will not let me. If I could ascend Jacob's ladder and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love God the Father has for this poor lost world, all that Gabriel could say would be, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."' I have never forgotten those nights. I have preached a different Gospel since, and I have had more power with God and man since then." Ever after he was a close, personal friend and helper of Messrs. Moody and Sankey.

During the last few years of his life he found work something akin to that of his early days in preaching and selling Scriptures from a Bible carriage. In two years he sold over 150,000 Bibles and Testaments, and gave away millions of books and tracts.

In 1876 his service was evidently closing, his last year of labour was one of much suffering, the doctors said his heart was twice the size it ought to be, yet he was ever bright and happy. Near the end he said, "If it were the Lord's will to raise me up again, I should like to preach from the text 'God so loved the world.'" On 28th December, 1880, in his fortieth year, he passed Home to receive the "Well done," and to enter into "the joy of his Lord."

The two veterans, Richard Weaver and Henry Moorhouse, lie not far from each other in Ardwick Cemetery, Manchester. John 3. 16 is engraved on the memorial to Moorhouse.

John Hambleton, in relating his farewell interview with Henry, aptly summed up his life: "Calling to see him on Monday last, before he left us, I grasped his arms, as his face betokened that the enemy death was doing his last work, and said, 'Harry, we shall soon meet up yonder.' He replied, while gasping for breath, 'Sure, sure, sure!' How plainly visible is the work of God in putting into such a little frail vessel as our brother such a treasure, showing us all that the excellency of the power is of God."

Henry's last letter aptly summed up his own life. "Ask prayer for me to suffer for Christ better than ever I preached for Him; I ONLY WANT TO GLORIFY HIM." HYP.

DR. ROBERT M'KILLIAM.

ROBERT M'KILLIAM, son of Basil M'Killiam, was born at Aberdeen in 1837. His mother's godly life and prayers had great influence over him, and he was converted at an early age. He studied for a doctor, and passed examinations at too early an age to engage in practice, taking, however, his M.D. degree at Aberdeen University at the age of 21, and subsequently his C.M. degree at the same University. He practised as physician and surgeon at Old Meldrum, Forgue, and Huntly, leaving the last named in 1880.

The doctor engaged in active Christian work when quite a young man, and because of his outstanding Christian principles was made an elder of the Free Church of Scotland at a comparatively early age for such an office. His Biblical teaching, particularly that connected with the Second Coming of Christ, was, however, too pronounced for the Free Church, and owing to much persecution and opposition he left that body. Several left with him, and an undenominational Christian work was then commenced at Huntly, greatly blessed and owned of God in the conversion of many and in blessing to God's people. Gospel preaching, exposition of Scripture, Bible readings, and prayer meetings, a chief feature of the work being ministry of the Word every Sunday afternoon by himself. Much opposition by enemies of the truth, almost amounting at times to public rioting, caused the life of the doctor to be in jeopardy. On one occasion a man was found who had in his possession a weapon which he intended to use against the doctor.

Dr. M'Killiam longed for London as a sphere of labour, and in 1880 the way was made clear, so he succeeded to the practice of the late Dr. Tate, of Blackheath. In a short time an Assembly of believers was formed at Blackheath. The Alexandra Hall was taken, and up to the time of his last illness the doctor continued to preach the Gospel and minister the Word there, and very many will have cause to thank God for his faithful ministry. His activities were not confined to Blackheath, as he travelled much all over the country and laboured for the Lord most assiduously. He was Editor of *The Morning Star* from its commencement in January, 1894, and continued so till the time of his death—thus covering just over 21 years.

DR. ROBERT M'KILLIAM.

EDITOR OF *THE MORNING STAR*, ABLE MINISTER OF THE WORD, AND ADVOCATE OF "THE BLESSED HOPE."

Through this paper, which was "a herald of the Coming of the Lord Jesus Christ," his name was known and his teaching appreciated and blessed in many parts of the world.

The doctor's favourite theme was the Personal and Premillennial Coming of the Lord Jesus. With his dying hand he penned these words for the readers of *The Witness*: "The 'Blessed Hope' cannot much longer be deferred. The full choir shall soon fill the heavens with music that even the Archangels shall delight to hear; and you and I, my brother, my sister, saved by His grace, however unworthy, shall add our little strain to the full acknowledgment of His worth. Mine shall still be: 'I'm only a sinner saved by Grace.'"

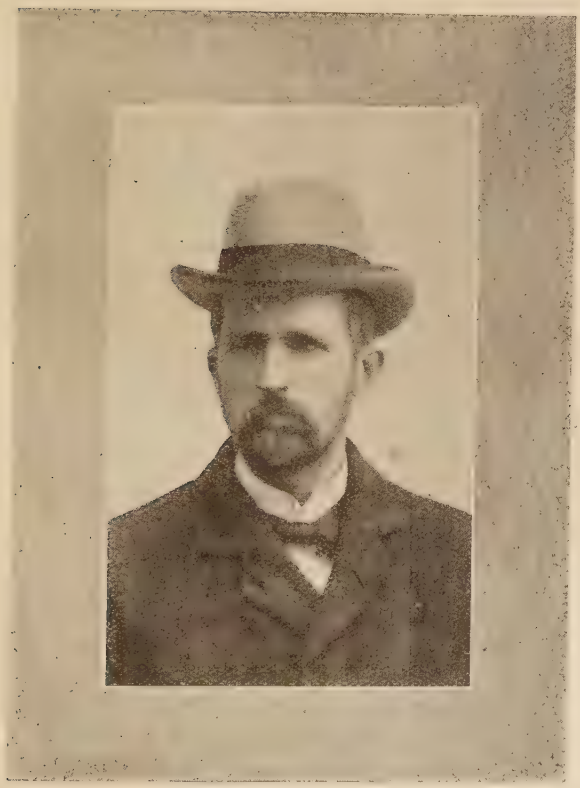
Married in 1862 to Helen Jane Milne, of Aberdeen, who proved to be a loving wife and helpmeet, and a devoted mother. His wife died in September, 1913, so that his married life continued for over 51 years. After two serious operations, which meant many months of intense suffering, the beloved physician was called to a well-earned Rest in the Heavenly Home on 7th February, 1915. W. W. H.

FREDERICK STANLEY ARNOT.

"A MODERN Livingstone" was the title given by the *Glasgow Herald* to F. S. Arnot. That there was warrant for the title is shown in the remarkable similarity of service. David Livingstone spent 33 years in the dark continent, traversed 29,000 miles of its roads and swamps, and burned out life's flame for his beloved Africa. F. S. Arnot went out eight years after Livingstone's death, spent 33 years in service, traversed 30,000 miles, and died in seeking to carry the Gospel message to the unreached tribes in the heart of the land he loved.

Frederick Stanley Arnot was born in Glasgow on 12th September, 1858. His parents being earnest Christians, he had the advantage of being trained "in the nurture and admonition of the Lord" (Eph. 6. 4). At the age of eight he was convicted of sin, and in 1869, at two o'clock one morning, he found peace through repeating and believing the message contained in John 3. 16.

He received his first missionary impulse when, as a little



FREDERICK STANLEY ARNOT.

SUCCESSOR TO DR. DAVID LIVINGSTONE IN PIONEER WORK IN CENTRAL AFRICA.

boy, he visited with his sister the home of the family of Dr. David Livingstone in Hamilton, Lanarkshire. Dr. Livingstone's daughter read a letter she had received from her father to Fred and his sister. Dr. Livingstone described in that letter how his heart was overcome by the sight of a slave raid in actual progress, and the awful scenes he had witnessed. Mr. Arnot remembered as a boy buttoning up his little coat, and saying in his heart, "If ever I grow up to be a man, I would like to go and help that great man in his good work."

Landing in Natal in August, 1881, on the advice of Major Malan, he chose the longer route into the interior, travelling from the south rather than from the east. From Durban Mr. Arnot took passage by a company of transport wagons bound for the Transvaal, and visited many of the Boers in the Orange Free State and Western Transvaal. He next made for Shoshong, then the chief town of Khama's country. Khama placed at his disposal his own big wagon and span of trained oxen. The half-coloured butcher of the town brought to the wagon a heavy bag of highly-spiced sausages, others brought bags of food and various supplies to help him forward on the journey. Passing across the Kalahari desert was very trying, water was scarce, and the cattle suffered much. Here occurred an incident which has drawn forth many a tear, as Mr. Arnot again and again told it in his own simple way: "At last in the midst of the desert we had to loose the cattle to go in search of water to save their lives. Some wandering bushmen came along, dug pits in the sand, and sank a long hollow reed deeper into the bottom. In the morning they sucked up a frothy liquid, spat it into tortoise shells, and saved our lives. Never was a *drink more welcome*." No doubt this urged him forward with the message of "the Water of Life."

Having heard of the Garenganze country from a company of natives, he decided to make for it, assured that God would direct his steps day by day. In setting forth into the interior from Bihe he received much kindness from Na-Kandundu, the queen-mother of the fishing tribe of Baluena, pushed on till he reached the famous Msidi, who had risen from a copper trader owning four muskets to be king of a very large country. After ten days of waiting

and testing he was welcomed by this chief, his 800 wives, and 20,000 of his subjects. December, 1887, marks the real beginning of missionary work on the Garenganze. Mr. Arnot built a house and laboured alone for some time. Other noble workers followed from various parts, the work begun in simplicity and faith spread to many parts, till now there are many stations and thousands of native men and women saved by grace walking in the ways that be in Christ, and waiting for the mighty shout to manifest saved black and white as "all one in Christ Jesus" (Gal. 3. 28).

In an interview with Cecil Rhodes, the great empire builder manifested much interest in Garenganze, and sought to enlist the sympathies of Mr. Arnot in training the natives for telegraph and kindred duties. Mr. Arnot had to explain his call to "a great work" (Neh. 6. 3) from which he could not "come down."

The Duchess of Teck and Princess May, now Queen Mary, went to hear Mr. Arnot in Eccleston Hall, London, invited him to tea, and engaged freely in conversation concerning his work in Garenganze, and other mission work at home and abroad, but the story about Queen Mary and a certain booklet was stated by Mr. Arnot to be without foundation. The Duchess of Teck afterwards wrote to Mr. Arnot as he started back to Africa in 1889.

A candid vision of the man as seen by an outsider is given by Sir Ralph Williams, K.C., then Governor of Newfoundland, in his book, "How I Became a Governor." Writing of his journey in Africa, he says: "Mr. Arnot, the missionary, was a remarkable man. He was the simplest and most earnest of men. I have seen many missionaries under varied circumstances, but such an absolutely forlorn man, existing on from day to day, almost homeless, with hardly any of the appliances which make life bearable, I have never seen. He was imbued with one desire, and that was to do God's service. He looked neither to the right nor left, caring nothing for himself, if he could but get one to believe; at least, so he struck me, and I have honoured the recollection of him ever since as being as near his Master as anyone I ever saw."

His last effort for Africa was an attempt to found a new station in the unevangelised Kabompo Valley, North-West Rhodesia. Driven back more than once, he was taken

seriously ill on 24th January, had another attack on reaching his home in Johannesburg, when it was discovered that his spleen had burst. He was called to higher service on 14th May, 1914, but his name will continue as one who did what he could (Mark 14. 8) for the benighted millions of Darkest Africa. HYP.

JAMES BUTLER STONEY.

JAMES BUTLER STONEY was born at Portland, Co. Tipperary, on 13th May, 1814. His father was a strict Puritan and his mother (*nee* Butler) equally strict from a different point of view. Her four sons remarkably answered to her culture in mind, in address, and in manner of life. They had private tutors, and lived in a country home, with only country pursuits and pleasures.

J.B.S. entered Trinity College, Dublin, at fifteen, taking his place at 70 out of 92. At nineteen he was Senior Freshman and well up in Classics and Law. His first religious impression was as a boy, when the Rev. Baker Stoney, Rector of Castlebar, the friend and fellow-worker with Mr. Nangle of Achill, came to Portland. At family prayers he read Acts 9, and dwelt on the fact that God's salvation was so great that He could send a "light out of Heaven" to arrest one soul, and in that light was seen a Saviour in the glory of God for a man on earth who was stamping out His Name from the earth. He saw that just One and heard the voice of His mouth (Acts 22 and 26).

The youthful mind is "wax to receive and marble to retain," and he never lost the sense of the revelation in Christ of the "kindness and love to man (philanthropy) of our Saviour God" (Titus 3. 4). But the ambitions and joys of youth left little room for serious thought. He was eagerly following his studies for the Bar; all his prospects in life depended on his success at the Bar.

In 1831 men were dying of cholera all around in Dublin. He was suddenly taken ill, and his first thought was, "How can I meet a holy God?" The agony of his soul was worse than that of the body. He rang for his servant to go for the doctor. "Thomas, I am afraid I am dying." "Surely you are, sir," said Thomas. Alone he threw himself on his face, and cried to the God he had heard of as a boy, who

J. BUTLER STONEY.

ONE OF THE EARLY LEADERS IN IRELAND AND ENGLAND.
AN EARNEST WORKER AND ABLE MINISTER OF THE WORD.

could receive the chief of sinners because the "Crucified One" was at His right hand. When the doctor came he was exhausted and appeared dying, but quite calm he said: "Jesus will have me. Lord Jesus, receive my spirit." A long sleep restored him, and he was soon able to return to his studies. But he had been "born again," born for a new world, new hopes, new life. "No more law for me," he said. "I'll be a witness (a martyr testimony) to grace," the grace that could only be revealed from glory for sinners.

He joined the Divinity Class at Trinity College, Dublin, where there were really good men at that time, but he had to wait nearly four years. He could not be ordained until he was twenty-four years of age. His family were very angry; his uncle would have nothing more to do with him; as his fine talents and opportunities were being thrown away for a curate's pay!

But during those four years he was studying the Scriptures with all the earnestness of a soul that had learned that unseen things are for eternity, the seen things of this life passing away. As he studied the Epistles he found that the "gifts" for ministry in the Church of God were given directly from the Ascended Man to each one, so that by Christ's own appointment one became an evangelist or a teacher, etc. (Eph. 4). He would not wait for a curacy; he would go out at once into the highways and hedges and invite sinners to come to God's great salvation: "Come, for all things are ready." The man under judgment, every man of Adam's race, is removed in judgment by the Cross. The One who bore your sins in His own body on the tree is now in the glory of God, that was his testimony. It took souls out of the place of judgment and out of the man under judgment, and put them by faith in the Risen Man at God's right, in the place before the Father, and also in His place in this world, which crucified Him. This puts us in the narrow way, and few there be that find it.

He wrote a little book called "Discipline in the School of God," dealing with the Old Testament characters, and contributed to several periodicals. He spoke somewhere every day and travelled much. A fervent, impressive speaker, he anxiously avoided anything like eloquence, feeling that the Spirit of God was the only power for holy things.

J.B.S. died on 1st May, 1897, just before his eighty-second birthday. God was his exceeding joy to the end—while telling of Him he gently fell asleep. He rejoiced to say:

"'Tis the treasure I found in His love
That has made me a pilgrim below."

GEORGE F. TRENCH, B.A.

GEORGE FREDERICK TRENCH was the son of Frederick Fitz-John Trench, formerly a cavalry officer in India, latterly rector of Staplestown, Ireland. Born in 1841, he was aroused as to the state of his soul whilst being prepared for Confirmation, deeply convicted through an address of Grattan Guinness on John 3. 7, and soon afterwards found deliverance. When at college, where he obtained his B.A., a friendship sprung up between himself and a student, who afterwards became Sir Robert Anderson, K.C.B., LL.D., and continued without interruption for fifty years.

Following on the wonderful Irish Revival of 1859, the early 60's were "days of unleavened bread" in the south and west, as well as in the north of Ireland. The two student friends united in various evangelistic efforts in many parts of Ireland, and had considerable fruit in some of the districts visited. F. C. Bland, J. Denham Smith, R. J. Mahony, T. Shuldham Henry, Lord Congleton, and many other veteran workers were active at this time. Visits which left an impress behind were made by Richard Weaver, Harry Moorhouse, Reginald Radcliffe, John Hambleton, and many others.

Mr. Trench married Miss Talbot-Crosbie (a name honoured in the south-west of Ireland), and made his home at Abbeylands, Ardfert, Co. Kerry. For many years his influence for Christ and His Gospel was great in these parts. He regularly held meetings in the Granary at Ardfert, and many were led into the light or helped on in "the ways that be in Christ." During the troublesome times in Ireland Mr. Trench was held in high esteem and little molested, although once the horse on which he was riding was stabbed under him.

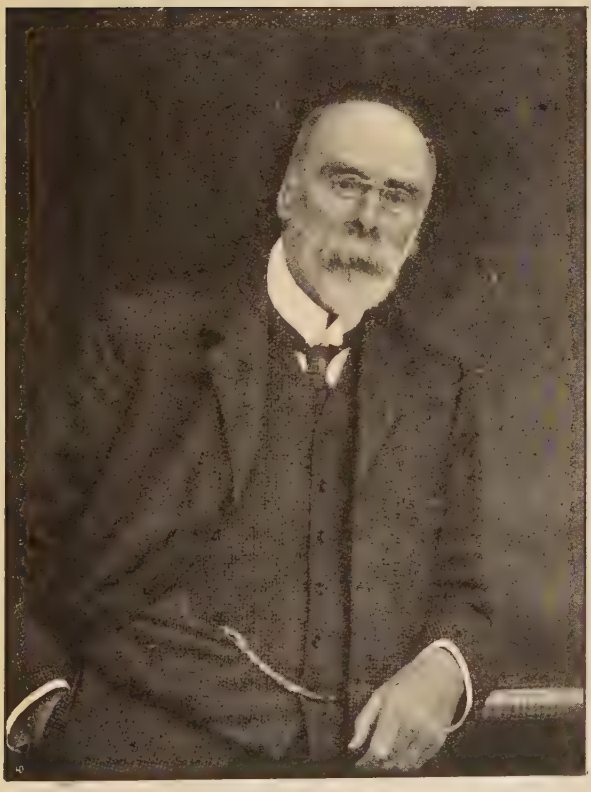
When the well-known American workers, MOODY and SANKEY, visited Ireland Mr. Trench threw himself heart and soul into the work as a work just after his own heart. Having received clear light on the evil of Sectarianism in his younger days he was clear in heart and ways to the end. Yet no man was more loyal to the truths dear to those who seek to gather in the Worthy Name alone.

An ardent worker, a diligent student, an able minister of the Word, ever a friend of the young, and interested in young men, also in policemen, soldiers, and other special branches of work, his influence was most widely extended by his pen. For over forty years articles bearing the initials G.F.T. appeared in *The Witness*, *The Christian*, and various other magazines, invariably to the profit and edification of the readers. His larger volumes are: "After the Thousand Years," which was much read, but has not generally been accepted; "The Life that is Life Indeed," a sane, helpful work on life more abundant, probably the book that will live; "Walking with God," his latest and one of his most helpful volumes.

After suffering for some time, his closing days were very peaceful. The home-call came on 11th November, 1915, and his remains were laid to rest in Mount Jerome Cemetery, Dublin, there to await the time when the *changed* saints shall cry, "O death, where is thy sting?" the *raised* saints cry, "O grave, where is thy victory?" and the united shout be heard, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." HYP.

JOHN R. CALDWELL.

JOHN R. CALDWELL was born in Dublin on 26th May, 1839, his parents came to reside in Glasgow when he was five years of age, where he was brought up in "the nurture and admonition of the Lord," his father being a leader in connection with the Independent Church. As might be expected from such surroundings his leanings were ever to the moral and even evangelical side of life. After being interviewed by two deacons, who inquired if he believed in the Bible and the Lord Jesus, he joined the Church, taught in the Sunday school, was a member of the



GEORGE F. TRENCH, B.A.

ACTIVE LEADER IN THE SOUTH AND WEST OF IRELAND.
AUTHOR OF MANY HELPFUL BOOKS AND PAPERS.

Y.M.C.A., and passed for a Christian by all who knew him.

At this time, in the year 1860, GORDON FORLONG, a well-known gentleman evangelist, was invited by the godly elders of Ewing Place Church to have a series of meetings in the Church, with the result, to use Mr. Caldwell's own words, "I felt I had not experienced the great change, and at the close of one meeting I waited as an anxious one among many, and heard from John 5. 24 that 'He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' This was indeed good news to me. I heard, I believed, and I had everlasting life. From this time the Bible became a new Book to me, my constant and loved companion. I read it with opened eyes, and beheld in it wondrous things."

The revival in the North of Ireland in '59 created great excitement in Glasgow. Pulpits and platforms of many Churches were open to laymen as preachers of the Gospel. The old legal ecclesiastical bands were being snapped in many places. The life of the born-again element in Ewing Place seems to have overflowed its bounds. The basement of the Church was utilised by them first for Sunday school work, with considerable success, then having rented the school-room from the managers, they launched out into an Evening Service on definite Gospel lines. This seemed too much for the minister, for however much he had yielded to former efforts, to have a service apart from Church control was too much for him; it must be stopped at once.

Perhaps it was one of the "all things," for just at this time Mr. Caldwell, Sen., who was feeling the bondage of sectarianism, and Mr. Caldwell, Jun., who in the days of first love was inquiring, "Lord, what wilt Thou have me to do?" got into contact with godly men taking a lead in a meeting emerging from Scotch Baptist lines to what would now be called Brethren lines, though then, as now, a better definition is the "ways that be in Christ" (1 Cor. 4. 17).

Bible readings had been held in the home of Mr. Caldwell. Various doctrines were discussed, and the Scriptures

were examined on themes hitherto neglected, with the result that J. R. Caldwell and his friend and partner, Geo. Young, were immersed as believers in Christ.

A transition period of some months at this juncture would be difficult to describe, but it ended in a severance from membership in the Congregational denomination, and an adherence, which was to be lifelong, to meeting in simplicity, according to the Scriptures. As he says, "He found there those with whom he had true fellowship, to whom the Word of the Lord was precious and the Name of Jesus sweet."

A successful business life, a strenuous Church life, and a steady Christian life does not afford points of contrast or scenes of romance to make an enthralling story, yet it would take a volume to speak of the many-sided life of usefulness of such a "brother beloved." A few phases must suffice.

Ministry of the Word may be mentioned first, as his name will be remembered by thousands of the Lord's people in all parts of the earth who had the privilege of hearing Mr. Caldwell speak. In the morning meeting, at which he ministered only at intervals, the Word was sweet, short, Christ exalting, and worship producing. In the Sunday school, in the Gospel meeting, at the street corner, the message was quietly and reverently listened to. But his forte was ministering the Word to the saints in the continued exposition of a book -Leviticus, Corinthians, Thessalonians, and Hebrews being his favourites—or in a series of addresses on the Offerings, Old Testament Characters, God's Chosen People, Christian duties, or similar themes; or, as was much more common, in a helpful message from the portion of Scripture or theme which had formed his private meditation during the preceding days.

His notes were merely small slips of paper with the headings and the abundant references to which he asked his readers to turn in the course of every address. He kept scant record, if any, of where and when he had given certain addresses, and felt quite free in repeating a message if suited to the hearers. "The Red Heifer" and "Kinsman-Redeemer" were favourite subjects on which he spoke many times. "God our Father," "The Love of God," "The

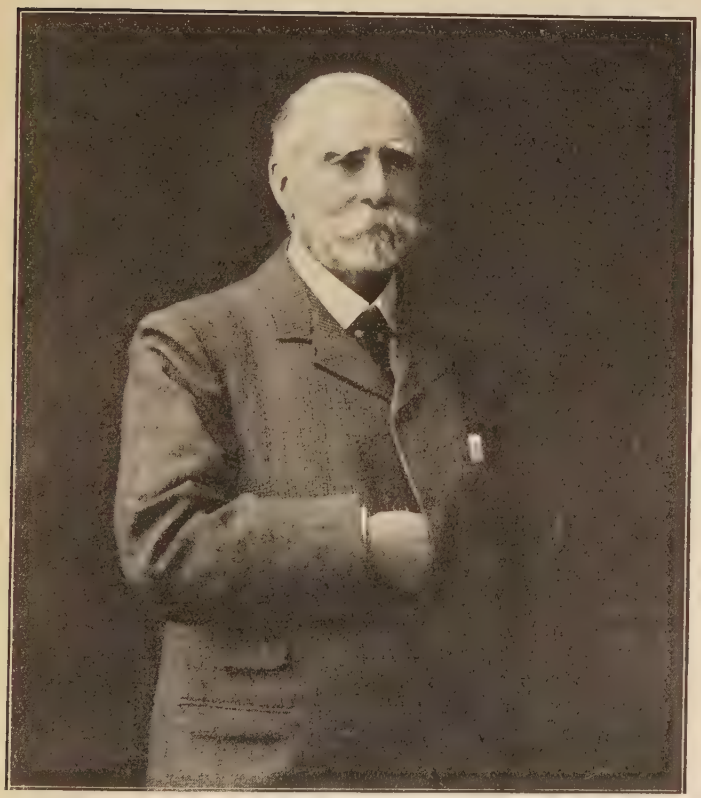
Church," and "The Lord's Coming," will be remembered by many as others which flowed in freshness from heart to heart.

His Writings took up a great part of his time when not occupied with the extensive business of Caldwell, Young & Co., Silk Manufacturers, of which he was the head. One of his warmest books is "Things to Come," written in early Christian life, concise and up-to-date even to-day, put third on the list of "Best Books on the Signs of the Times," by Dr. Torrey, of Los Angeles, Cal. His other books, "God's Chosen People," "Shadows of Christ," "Christ in the Levitical Offerings," "Earthly Relationships," "Because Ye Belong to Christ," and other subjects, have edified many. His volumes of Exposition of the Epistles to the Corinthians, first given as addresses to audiences of 600 on Sunday afternoons, latterly issued under the title of "The Charter of the Church," will long remain standard volumes of exegesis on the Church Epistles. Many smaller books and pamphlets, Gospel tracts, and almost innumerable magazine articles, always manifesting care in preparation, moderation in statement, and aiming at the definite spiritual profit of the readers, flowed from his busy pen during the long period of close on sixty years of Christian life.

As Counsellor his advice was sought by brethren of high and low degree in all parts of the world. It was ever freely given, either with quiet deliberate voice or concise yet clear pen. The extent and value of this service will only be rightly assessed at the Day of Recompense.

His Liberality, which none would have dared to speak about in his lifetime, cannot even now be told, because he strictly followed the Scriptural injunction, "Let not thy left hand know what thy right hand doeth" (Matt. 6. 3). An earnest advocate of "systematic giving," which in his position meant a liberality considerably above what most would judge.

Sound Doctrine ever found in Mr. Caldwell a loyal adherent and faithful advocate. From "Higher Criticism," the New Theology, and much of the modern familiarity with Bible truths and doctrines his spiritual instinct revolted. More than once in the pages of *The Witness*, which he so ably edited from 1876 to 1914, he reiterated his ad-



JOHN R. CALDWELL.

TEACHER, AUTHOR, MERCHANT, AND GUIDE.

FOR THIRTY-EIGHT YEARS EDITOR OF *THE WITNESS.*

herence to the fundamentals of the faith. The statement at the close of 1910 is typical. It reads:

"Whilst not claiming infallibility, we rejoice to believe that a steadfast testimony throughout has been maintained concerning the fundamentals of the faith, including the plenary and verbal inspiration of the Scriptures, the perfect humanity, essential Deity, glorious work and worth of the Lord Jesus Christ, the utter ruin of man, necessity and sufficiency of the atonement, present possession of eternal life by the believer, the priesthood of all saints, the oneness of the Body of Christ, the immersion of believers as being the Christian baptism of the New Testament, the weekly 'breaking of bread' as the privilege of all the children of God, separation from the world and its associations, gathering together in the Name of the Lord apart from sectarian titles and clerical assumption, the personal and pre-millennial Coming of the Lord as the 'blessed hope' for which we wait, the eternal conscious punishment of the impenitent, and the eternal blessing and glory of the saved."

Continuing, he added: "It may be well to make clear our position regarding the somewhat vexed question of 'the fellowship of saints.' Apart from a period of some years, from 1876, during which the Editor was induced to advocate narrow views concerning assembly fellowship, *The Witness* has continued to advocate the reception of all those who are (1) truly 'born again,' (2) sound in fundamental doctrine, and (3) godly in walk. Such was the practice of 'beloved brethren' of early days, and such the ministry by tongue and pen of many of our honoured contributors now with the Lord." To such teachings he held tenaciously to the end.

A LEADER he was, yet he solemnly affirmed that he would never lead a "party" on any pretence whatever. To seek to lead on in the way of truth or into closer vital touch with God was his delight.

The first real signs of closing years were manifest in 1905. Before leaving for France, fifty-two brethren, thinking they might not have another occasion, desired to confirm their love and return thanks for the help received, met Mr. Caldwell in a room of the Christian Institute on Monday, 20th November, 1905. His response

to the kindly words touched all hearts. In reality, although years intervened, it turned out to be his parting message, so we give it as uttered:

"It has pleased the Lord in the most gentle manner possible to hinder my service in the way of public speaking, otherwise I have suffered very little. At the present time there is one thing I would like you to remember in prayer, that is that I might learn the intended lesson in the Lord's dealing with me in this way. I do not know that I have apprehended it, but I desire that I might know what the Lord's intended lesson for me is, and I think also that all the brethren should seek to know what His lesson may be for them as well as for me. I have made it my aim so to act that I might be done without, for I believe the more closely we follow God's lines and methods the more will this be the case. Things will not be dependent upon one or two.

"I have only to say that I greatly value this expression of sympathy. It is a comforting thought to know that I have the sympathy, prayers, and love of the brethren. I commend you all 'to God and to the Word of His grace.'

"For myself, I feel utterly unworthy of this testimony. I feel like the words, 'less than the least of all saints.' I feel that the words, 'chief of sinners' belong to me, but sovereign grace o'er sin abounded, and surely at this moment a number of us to-day can praise God for the abundant grace that has borne with us and carried us to hoar hairs and given us the assurance that He will never leave us."

Latterly he was as a child resting in the bosom of his Father God, till without a murmur during all the weary months of pain and weakness he quietly fell on sleep on Lord's day morning, 14th January, 1917, to awake in His likeness on the morning of the Resurrection. HYP.

DR. W. T. P. WOLSTON.

WALTER THOMAS PRIDEAUX WOLSTON was born at Brixham, Devon, on 6th September, 1840. He says himself that before he was converted he was a most thorough going young worldling, deeply immersed in its pleasures and its sin. On leaving school

he entered a lawyer's office in his native town, intending to follow the legal profession.

On 4th December, 1860, he left his country home in Devonshire for the great city of London to further pursue his legal studies there, intending to return home for a visit at Christmas, as he had to fulfil a number of worldly engagements in connection with the Glee Band, of which he was a prominent member. Before Christmas came round, however, the Lord had met and saved him. The first Sunday after reaching London it was suggested by a fellow-lodger that they should both go and hear Richard Weaver, the collier preacher, in Surrey Theatre, whose earnest and rousing preaching of the Gospel was attracting thousands. He was convicted of his sin that night, but it was not until the following Sunday evening, after hearing Charles Stanley preach the Gospel, that the light dawned in his soul, and Walter Wolston entered into peace. He immediately came right out for God.

Recognising that a promise is a debt, and that every Christian should honourably pay his debts, he immediately wrote to the conductor of the Glee Band, informing him that since leaving home he had been converted, that the Lord had put a new song into his mouth, and although he was willing to fulfil his legitimate engagements, he could only now sing of the Saviour who had done so much for him. Needless to say he was relieved of his obligation.

A writer in *The Gospel Messenger* said: "It was, undoubtedly, this whole-hearted surrender to the Lord, at the dawn of his spiritual life, that made his after-course one of peculiar power, joy, and blessing. Under the impulse of a bright conversion he abandoned the study of law, and took up that of medicine, believing that a doctor's profession offered peculiar scope for Christian testimony and usefulness. It is not too much to say that hundreds who came to him for bodily help found spiritual blessing, conversion, and salvation in his consulting rooms and as he sat by their sick beds. The day alone will declare the immense amount of work thus done for the Master."

He dearly loved the Gospel, and it mattered not what subject he discoursed upon to Christians, he never finished without preaching God's salvation.

In 1864, under the distinct impression that the Lord

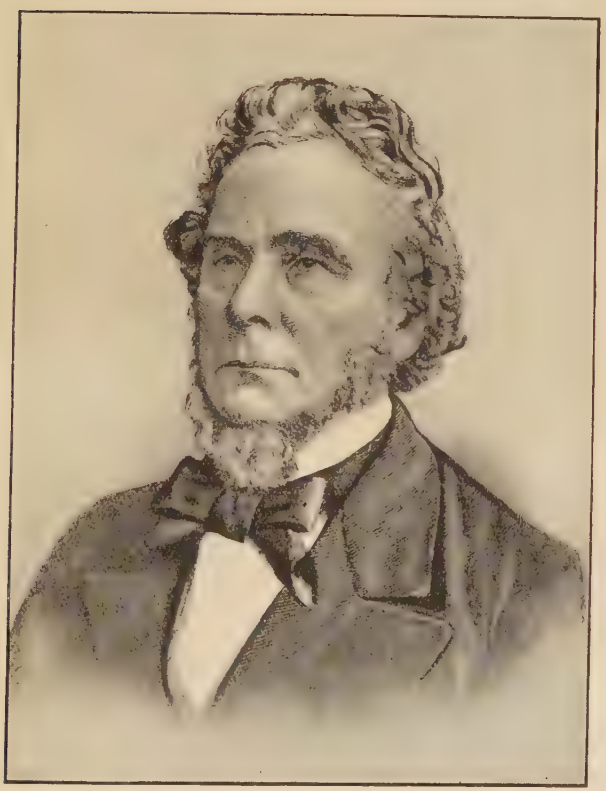
DR. W. T. P. WOLSTON.

WELL-KNOWN DOCTOR, EVANGELIST, TEACHER, EDITOR AND AUTHOR OF SEVERAL HELPFUL VOLUMES.

called him to work in Scotland, even with the offer of considerable advancement, he left London and came to Edinburgh, where he was appointed House Surgeon to the Old Infirmary. Afterwards he established himself as a physician in the Scottish capital, where by his skill he made a large practice. In Dr. Wolston were combined personality, ability, and grace, so that he was universally acknowledged to be a skilful and kindly Christian doctor. He always found time in the midst of his busy practice to tell out the old, old story, and he used to rent halls and theatres for this purpose. In recent years few business men in Scotland were privileged to preach the Gospel to so many and for so long a period. He had a wonderful influence over young men, and frequently lectured to students in Edinburgh on spiritual subjects.

He was the Editor of the magazine entitled *God's Glad Tidings*, afterwards altered to *The Gospel Messenger*, for forty-five years, and many clearly written Gospel booklets have come from his pen. He also produced nine volumes on spiritual subjects, which have been helpful to many. They are—Simon Peter: His Life and Letters; Young Men of Scripture, Another Comforter, Night Scenes of Scripture, Behold the Bridegroom, Forty Days of Scripture, Seekers for Light, and The Church. So that by means of the printed page Dr. Wolston has been, through the grace of God, a means of blessing to thousands of both saints and sinners.

He gave up his medical practice in 1909, and thereupon fulfilled a long standing wish to visit Australia and New Zealand. He afterwards paid two visits to Norway. During the second visit to Norway in February, 1915, he was stricken with paralysis, and was brought home to Weston-super-Mare, where he lay helpless for two years. During all this period of physical helplessness he was happy in the Saviour's love, and never was he heard to murmur or complain. A few weeks before the end he had another seizure which rendered him unconscious to everything of earth, but it was quite evident to his devoted wife he was in constant and uninterrupted communion with the Lord he had loved so long and served so faithfully. On 11th March, 1917, at the age of seventy-six, this devoted worker passed into the presence of the King. J. G.



JOHN ELIOT HOWARD.

A FAITHFUL MINISTER OF THE GOSPEL, A HELPFUL TEACHER, AND AN EARNEST MISSIONARY HELPER.

JOHN ELIOT HOWARD.

JOHN ELIOT HOWARD, the son of Luke Howard, the eminent meteorologist, was born in 1807. After he left school he went into his father's business at Stratford, and he was a member of the firm of Howard & Sons, the well-known quinine makers and chemical manufacturers, up to the time of his death.

He was brought up as a member of the Society of Friends, and about the year 1835 the earnest study of the Scriptures, and the perusal of a little work entitled "Jehovah-Tsidkenu, the Watchword of the Reformers," were the means of opening his eyes to the doctrine of justification by faith. His baptism, and that of his beloved wife, took place on 28th July, 1836, and in October of the same year he resigned his connection with the Society of Friends.

On the 4th December he partook of the Lord's Supper at the Baptist Chapel, Tottenham. From this time he began to preach the Gospel, going out to the surrounding villages. He was at that time nearly thirty years of age. In 1838 he began a regular evening meeting in Tottenham, and on the 4th November the first meeting for worship and communion was held. This was in a small room in Warner Terrace. In 1839 he built the room in Brook Street; in 1842 there were eighty-eight in communion.

In the early days of "Brethren" J.E.H. was actively engaged in the controversy amongst "Friends," and many publications issued from his pen. He was also writing on Scriptural views connected with "Brethren," so-called, with whom he was associated until the end of his life.

For over forty years he was a faithful minister of the Gospel. His ministry was greatly owned of God in the conversion of sinners and the edification of believers; he was widely beloved both at home and abroad. The cause of foreign missions was very dear to his heart, and he was warm in his sympathies and generous in pecuniary help. He corresponded for many years with some beloved servants of the Lord in foreign lands, and they will deeply feel the loss of the loving sympathy of his heart, so warmly expressed in his correspondence with them.

He was faithful, fearless, and independent in his expression of what he believed to be the truth. Gifted with a powerful mind, of quick perception, and rapid thought, he eagerly made himself master of the religious and scien-

tific literature of the day. He devoted a great deal of time and thought to the study of some of the scientific questions that in these days perplex so many minds, and his clear insight enabled him to unmask much of the scientific and religious hypocrisy that is now so prevalent, one of his best known religious works being "Lectures on the Scriptural Truths most opposed by Puseyism."

In 1865 he wrote a volume of lectures on "Scripture and Science," which has been much valued. He rendered great and lasting service both to religion and science by showing in many learned and interesting papers that there is, and can be, no conflict between science and religion—between the *facts* of nature and the Word of God.

He was known in scientific circles as an eminent quinologist, and was elected a Fellow of the Royal Society in 1874; he was also a Fellow of the Linnaean Society, and of many other scientific bodies at home and on the Continent.

In 1883 he purchased the lease of the lecture hall in the High Road, Tottenham, and the meetings were transferred there from Brook Street. He preached there as usual, twice on the Sunday before his death, with much solemnity and power, on the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with Him." His words deeply impressed his audience, though they little deemed they were hearing his last discourse. "Yes, that is the central point," he said, "*Christ died for us, and we live through Him. What matters it, then, whether we wake or sleep? We live and shall live together with Him.*" Those who listened to him with delight had little thought that it was the last time they would hear the well-known voice.

He was taken ill on Tuesday, 20th November, but no danger was apprehended until Thursday morning, when he gently fell asleep in Jesus at his residence, Lord's Meade, Tottenham.

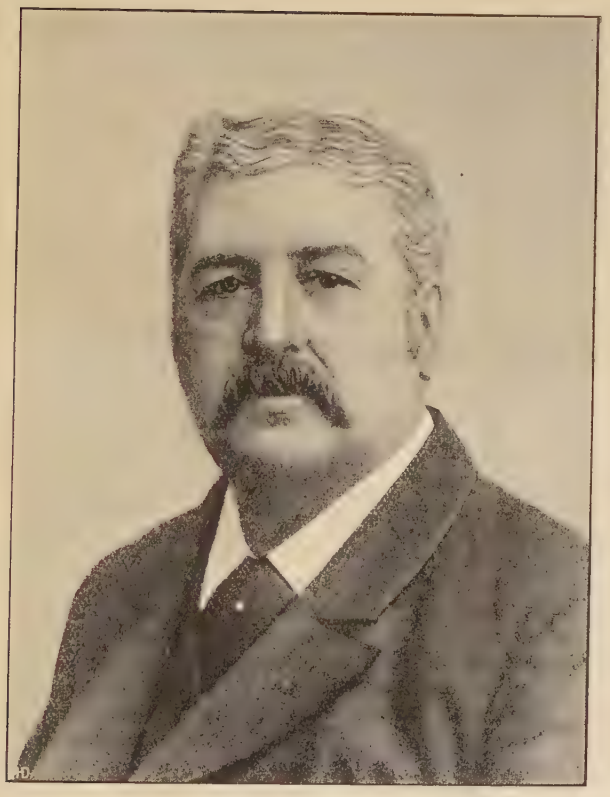
T. SHULDHAM HENRY.

T. SHULDHAM HENRY, M.A., LL.B., was the only son of the late P. Shuldham Henry, D.D., President of Queen's College, Belfast. Brought up for the English

Bar, he relinquished his profession when he was converted to God in the year 1860. As he himself used to say, he "gave up law for grace." He was a gay, thoughtless man of the world, wholly engrossed in its pleasures.

A much loved brother-in-law, an officer in the 91st Argyllshire Regiment, died in his arms, exclaiming, "I am going to Jesus." But this did not seem to affect him beyond the ordinary grief of losing one he loved much. But he was chief mourner, with a little nephew of four years of age; and when his brother-in-law's remains were lowered into the grave, and the words were pronounced, "Ashes to ashes, and dust to dust," God then spake to his soul, and he heard, as it were, a voice saying to him, "If your body was in that coffin now, where would your soul be?" This was the arrow from God for the awakening of his soul from the sleep of death. Soon after he was induced to go and hear Mr. Denham Smith, who at the time was having a great season of blessing at his church at Kingstown, DUBLIN. Through him Mr. Henry was led into peace and rest. The change in him was great and genuine, and his soul was so filled with love to the Saviour that at once he commenced to work for Him.

Returning to LONDON fresh from the memorable scenes of the Irish Revival he was led to address children's meetings, with much blessing from God. He then conducted the "Additional Theatre Services" in the "Surrey," the "Victoria," the "City of London," and the "Soho" Theatres, supplementing the work of Lord Shaftesbury's committee. Much blessing was the result of this work through the labours of Reginald Radcliffe, Richard Weaver, William Carter, and others. He then became the companion of Reginald Radcliffe, visiting many places in England, Scotland, and Ireland. They were the first English evangelists who preached in PARIS, where the Lord greatly blessed the Word. There is no knowing what would have been the result of this work, as the people flocked in crowds to hear about "the love of God," had not the Emperor Napoleon's Minister of the Interior put an end to these public meetings, and only allowed a limited number to meet in private houses. Then he and Mr. Radcliffe separated, the latter going to the call for help in Lancashire during the cotton famine



T. SHULDHAM HENRY.

PIONEER IN THEATRE SERVICES IN LONDON; EARLY LABOURER IN IRELAND, FRANCE, ENGLAND; AND WISE SOUL-WINNER.

in 1861 and 1862. Mr. Henry then went to PLYMOUTH, where a remarkable work of God commenced; then to County KERRY, where so many of the county gentlemen and their families had been converted, one of whom was Richard Mahoney, of Dromore Castle. For years Mr. Henry was associated with the deeply lamented Denham Smith at Merrion Hall, Dublin, Iron Room, and then Clapton Hall, Upper Clapton, and St. George's Hall, in which latter places he continued to preach for at least two months every year, never without the Lord's gracious help and blessing in the winning of souls.

Shuldham Henry ever tenaciously held to the old paths in all fundamental doctrines of the Scriptures, and the blessed hope of our Lord's speedy return, and was never moved therefrom by modern sophistries.

In November, 1893, he preached for a month in Clapton Hall. On his return to Plymouth he wrote: "It is such an honour to be a soul-winner, and a privilege—that angels might envy—to be allowed to build up His dear people." A rheumatic seizure laid him low; he lingered till 2nd January, 1894, and after uttering the words, "This mortal will soon put on immortality," he passed into the presence of the King. C.H.

PHILIP HENRY GOSSE, F.R.S.

PHILIP HENRY GOSSE was born in Worcester in 1810. His family removed in his early infancy to Poole, Dorset. He seems, when quite a boy, to have given evidence of his taste for natural history, making collections of butterflies and other insects.

In 1827 he went in a mercantile capacity to Newfoundland, and here it was that, after having lived for two or three years according to the lusts of the flesh, he found, or rather was found by, that Saviour who was able to deliver him from the guilt and the power of sin. He was then about nineteen years of age. Being full of zeal, he soon desired to tell others of the salvation which he himself had experienced, and became a Wesleyan local preacher. He had, of course, little experience and still less knowledge at that time, and what he preached was, as he himself expressed it, "poor stuff." Nevertheless, He who "giveth

more grace" no doubt accepted his public efforts to witness for Him, and blessed them.

It was in Newfoundland that young Mr. Gosse first began to occupy his leisure hours collecting insects, studying their various forms and transformations, and making drawings of them. After residing in Newfoundland for eight years he visited Lower Canada, and for a time engaged in agricultural pursuits with his brother, still directing his attention to zoology generally, but especially to entomology. He also preached the Gospel as the Lord gave him opportunity. Here he continued for three years, but not finding farming operations remunerative or altogether to his taste, he determined to give all his attention to natural history as a profession and means of livelihood. Leaving Canada, he travelled through the United States, and resided in Alabama, where he collected the materials for his work, "Letters from Alabama on Natural History."

At this period he experienced what he described as a second conversion, and consecrating himself afresh to God, he determined more than ever, by His help, to yield himself up to do His will. A school for boys which he opened here kept him, in conjunction with his zoological and other studies, fully occupied.

In 1839 he returned to England, and until 1840 was engaged in writing "The Canadian Naturalist," which he published during that year. From that time until 1844 he resided with his father and mother at Hackney, where he fell in with Christian friends who had recently withdrawn from the Church of England. With them he daily studied the Scriptures, and was thus led to dissever his connection with Methodism, and to cast in his lot with those known as "The Brethren." The reading of Habershon's "Historical Exposition of the Apocalypse" appears to have made a great impression on him in deciding him to adopt those views of the second coming of the Lord which afterwards coloured his whole life to its close.

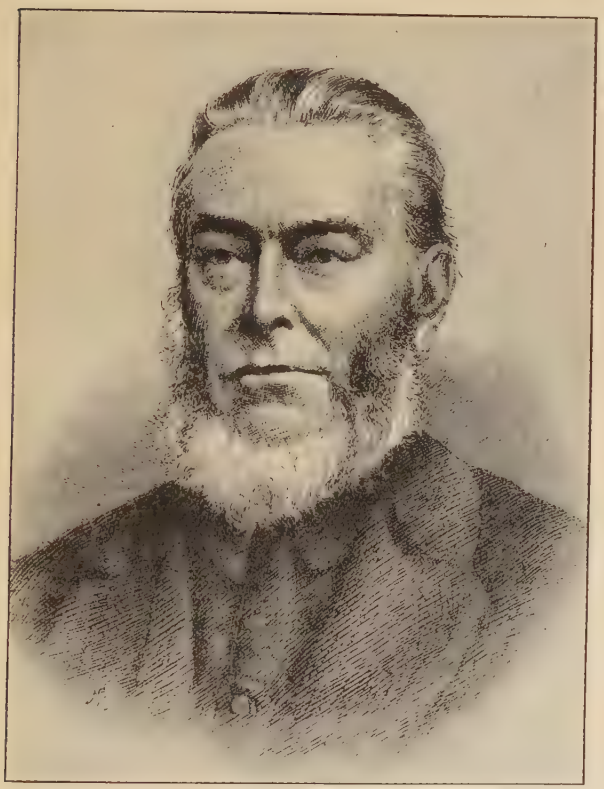
His mind was thus prepared to receive yet further light, and a few months later he was introduced to a little band of earnest Christians. With them he nightly sat round a table in Well Street, Hackney, and searched the Scriptures. His enthusiasm was great as the grand scheme of God's salvation gradually unfolded itself to him. At the end of

the very first meeting he involuntarily burst forth with the exclamation, "I have learned a great truth to-night." Again, shortly afterwards, when discussing the subject of union with Christ, he was enabled to grasp that wondrous truth, and to see something of its full bearings. "Away goes all my Arminianism!" he said. Forty years afterwards he alludes in one of his letters to "those happy evenings," and adds, "those conversations are burned in on my memory."

In 1844 he visited Jamaica in pursuit of his profession as a naturalist and collector of insects. Here he fell in with a Christian brother, with whom he united in holding meetings and preaching the Gospel among the natives when not otherwise occupied. While there his home for two years was the house of the missionary, John Coleman, who with his wife had gathered round them a little church of some fifty or sixty members, mostly negroes. Here he found sympathetic friends and a field for ministerial labour. In 1845 he returned to England, and during the following ten years wrote and published many of his most important works on natural history.

In consequence of Mrs. Gosse's ill-health in 1856 they removed to Torquay, taking a house in the adjoining village of St. Mary Church. Here he pursued his studies in natural history, concentrating his attention chiefly on the living fauna and flora of the British shores, and on marine zoology. In 1857, during a visit to London for medical treatment, his wife died, and Mr. Gosse afterwards finally returned with his mother and son to St. Mary Church, where he continued to reside until his death. Here he gave himself up entirely to the Lord's work in the ministering of the Word of Life, and gradually gathered together a company of believers, who "continued stedfastly in the apostle's doctrine, and in breaking of bread, and in prayers" (Acts 2. 42).

Mr. Gosse regularly ministered the Word, with very few breaks, until the end of 1887, and seemed, considering his age, to be in astonishing health and vigour. His last illness, which took the form of cardiac disease, causing great oppression and laboured breathing, appeared to be very irksome and depressing to a man of his active mind and habits. Rarely, if ever, for the last thirty years of



PHILIP HENRY GOSSE.

EMINENT NATURALIST, ABLE AUTHOR, ARDENT EVANGELIST,
AND STEADFAST FOLLOWER OF HIS MASTER.

his life was he in bed after five o'clock in the morning. Most of his scientific and literary work was accomplished when others were fast asleep; and to be condemned to sit in his arm-chair doing nothing, without the power of fixing his mind on any subject for a minute, was a very great trial to him. Especially did he deplore his inability to ponder, as was his wont, on the Word of God. "I do not seem to be able to get any spiritual sustenance," was his frequent complaint. "Lord, wilt Thou not reveal Thyself specially to me," was his constant prayer. It appeared as though the Lord would show him that his intellect was nothing, and that with a child's mind he was to depart, resting on the Word alone. And here, indeed, he did rest. "Father, I will that they also whom Thou hast given Me be with Me where I am" (John 17. 24), was often repeated by him. Frequently also during the long nights of sleepless discomfort, compelled as he was to sit up in an arm-chair most of the time, would he repeat and sing with a quavering voice favourite hymns. His last words were: "The Lord *is* here! The Lord *is* present!" Without sigh or struggle he "fell on sleep."

Philip Henry Gosse proved that a man might live *all* his life in the service of God, and in doing so serve his own generation in the best possible way. It is not possible to over-estimate the value of the testimony which he has left behind him. Gifted with an extraordinary intellect, admired as an author, looked up to as an authority on all subjects connected with natural science, having admirable conversational powers, Mr. Gosse might, if he had so chosen, have occupied a very high and distinguished position in worldly society. But he did not so choose. "Esteeming the reproach of Christ greater riches than the treasures in Egypt," he preferred to bury himself in a little country village, and quietly and unobtrusively to serve the Lord Christ. All that he was and all that he had he laid at the feet of the Lord Jesus.

Another testimony, most valuable in these days, is the living proof which he has afforded that it is possible to be a man of science and yet to be a devout believer in the inspired Word of God. He believed "*all* that the prophets have spoken," and could not tolerate any departure therefrom, either in himself or others.

LORD ADALBERT CECIL.

EARNEST EVANGELISTIC WORKER, WHO GAVE HIS LIFE FOR A FELLOW-WORKER.

LORD ADALBERT CECIL.

LORD ADALBERT CECIL, son of the second Marquis of Exeter, was born 18th July, 1841. Little is related concerning his early boyhood, but as a young man he seems to have come under the influence of the well-known missioner, Rev. WILLIAM HASLAM, the conversion story in one of his books entitled "Lord A——" referring to Lord Adalbert.

After his conversion to God he made rapid progress in divine things, becoming an earnest evangelistic worker and one able to minister the Word to profit. In his position he was free to devote all his energies to the work nearest his heart, and so was "always abounding in the work of the Lord" (1 Cor. 15. 58).

His desire ever was to be treated more as a member of the Heavenly Family than as connected with the noble and great of earth. He mixed freely with rich and poor saints, being at home with the former, and by grace proving himself equally at home with the latter. He was thus a living manifestation of that beautiful blend so seldom seen on earth—a combination of a true gentleman by "birth" and a Christian gentleman abounding in love and lowliness by "new birth" (John 3. 3).

A veteran who worshipped and worked with him gives this testimony: "Lord Adalbert Cecil was one of the most godly men we have ever known. Christ mastered his being. Rank, title, wealth, influence, society, and all that is valued in the world were cheerfully surrendered and laid down at the feet of his beloved Saviour and Lord. His intense earnestness and almost absolute devotedness to the interests of Christ, His unbounded generosity, especially to the members of the Household of Faith, along with a rare combination of humility and Christ-like-mindedness were conspicuous traits of a truly beautiful Christian character.

"On one occasion we were fellow-travellers. On leaving the train Lord Cecil lifted our bag and his own as well. 'I cannot allow this, my lord. It would be my duty and privilege to carry your bag.' His hearty, gracious answer was just like the man, 'Come away, brother, come away.'

"The grace of God has wrought mightily in this world. Lord Cecil was in himself a bright and noble witness and exponent of an experimental Christianity."

After some years service in Britain he went to Canada to help further the work of the Lord. Here he was called to higher service in a tragic manner, as the newspaper report indicates.

"As already announced, Lord Adalbert Cecil was drowned on 12th June, near Adolphustown, Western Canada, through the upsetting of his boat as he was crossing the Bay of Quinte to regain his camp. Lord Adalbert relinquished the attractions of aristocratic society in England and devoted himself to evangelisation work in the Far West. On Tuesday, 11th June, 1889, he took a boat at Belleville, and sailed to a place where there were a number of Indian believers in whom he was interested. On returning for Picton the next day the wind blew strongly, and the boat, which had two sails, was difficult to manage. He was accompanied by a young man named Churchill, and they had nearly reached their destination, when, one of the sails requiring adjustment, Lord Adalbert stood up to arrange it, and, losing his balance, he fell overboard. He might have gained the shore, which was only about one hundred yards distant, but he continued to swim after the boat, fearing, it is supposed, that Churchill might be lost, so that in death, as in life, his thought was altogether for others, and not for himself. He had but little strength (his health having for some time been a source of anxiety), and when he sank, which he shortly did, he never rose again. His life no doubt went out at once, a life of exceptional loveliness, of self-sacrifice, and of incalculable usefulness; and having 'turned many to righteousness, he is one of those of whom it is said, that they 'shall shine as the stars for ever and ever!'"

J. L. HARRIS.

JAMES LAMPDEN HARRIS was born 13th February, 1793. He was one of a very large family, the fifth son of John Harris, of Radford, near Plymouth. After receiving his education and being duly ordained in the Church of England he became perpetual curate of Plymstock. In 1832, through obtaining a fuller knowledge of the Scriptures, he gave up his living and associated himself with believers meeting in simplicity. His presence greatly

strengthened the infant community, whose first organ, *The Christian Witness*, was started under his editorship in 1834. *The Witness* of to-day following more on the lines of the original than any other magazine, and regularly inserting valuable papers written in these early days.

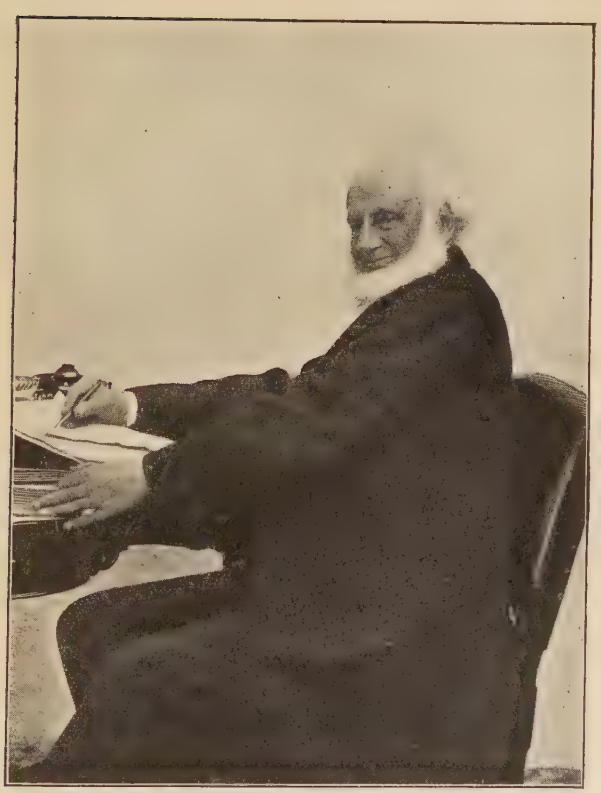
J. L. Harris was certainly one of the chief men among early brethren as to his individual and assembly connections with B. W. Newton and J. N. Darby; as to his active part in the subsequent troublous times, and as to his writings, which fortunately remain when the sorrows are gone, and continue to breathe the fragrance of the spirit of Christ possessed by their author.

For many years J. L. Harris held weekly Bible readings at Plymouth which were well attended by all classes. He was a good scholar, and had a large Hebrew Bible from which he used to translate freely. His opinion on difficult portions of the Word was frequently asked for and valued by leading students and others.

In the troubles of 1847 and succeeding years Mr. Harris was one of the leaders involved. A manuscript, purporting to be the notes of a lecture by Newton on the Sixth Psalm, lent to Mrs. J. L. Harris, was the start of the Newton Controversy, which has caused more discussion, used up more printers' ink, and with its assertions and withdrawals, reassertions and explanations, is more difficult to comprehend to-day than any other subject or dispute connected with the Brethren movement. Happily generations have come and gone, and "What saith the Scriptures?" (Rom. 4. 3) is becoming more and more the only "question" at issue.

Mr. Harris was one of the barriers to the strong inclinations towards clericalism in Plymouth. A settled order of ministry had prevailed at Plymouth, Mr. Newton and Mr. Harris ministering alternately. People "knew when it was Newton's day and when it was Harris' day, and took their measures for going accordingly."

In view of the developments since 1840, without endorsing the remark, the following by Dr. TREGELLES, then happily with them, is interesting. "Mr. Darby requested Mr. Newton to sit where he could conveniently take the oversight of ministry, and that he would hinder that which was manifestly unprofitable and unedifying," and that on



J. L. HARRIS.

FIRST EDITOR OF *THE CHRISTIAN WITNESS*, AUTHOR OF "ON WORSHIP" AND OTHER HELPFUL VOLUMES.

"one occasion Mr. Newton had in the assembly to stop ministry which was manifestly improper, with Mr. Darby and Mr. Wigram's presence and full concurrence."

As suggested J.L.H. was a prolific writer, and his books "On Worship," "Law and Grace," "Precious Truth," "The Priesthood and the Cross of Christ," among others, are most valuable. He was a deep prophetic student, and took a leading part in the meeting held in the Freemasons' Hall, London, in May, 1864.

As his second wife Mr. Harris married the daughter of the celebrated Leigh Richmond, author of "The Dairyman's Daughter," which has been signally owned of God. They lived at Plymstock for many years, then at Plympton, and then removed to Weston-super-Mare at the earnest entreaty of his old friend, Captain Percy Hall. Here he died on 9th October, 1877, leaving behind a name which will be revered as long as his writings are read.

CAPTAIN PERCY HALL, R.N.

ANOTHER person connected with these stirring days was Captain Percy Francis Hall, R.N. He was one of the earliest brethren at Plymouth, a teacher and preacher of the Word. In the year 1830 J. N. Darby went to Oxford, where he got in touch with G. V. Wigram, F. Newman, and B. W. Newton. Invited by Mr. Newton to Plymouth, he found Capt. Hall in the house on his arrival, was introduced to him as one actively engaged in preaching in the villages.

The Captain had attained to the rank of Commander in the Navy, but he resigned his commission for conscience' sake, although he could ill afford the loss of his pay. He set forth his reasons in a tract entitled "Discipleship," which was favoured by some and condemned by others, although none questioned his sincerity and devotedness. He soon became a great friend of J. N. Darby, H. W. Soltau, J. L. Harris, G. V. Wigram, and other "chief men," and was often quoted in an MSS. Diary which was long treasured as a memento of these wonderful early days.

Plymouth being the centre of an assembly which at one time numbered over 1000, attracted the ministry of the English leaders from other towns. As they steadfastly

CAPTAIN PERCY HALL, R.N.

ONE OF THE EARLY BRETHREN AT PLYMOUTH, TEACHER AND PREACHER OF THE WORD.

refused to accept any distinctive designation, it was almost inevitable that the communities should become known as "PLYMOUTH BRETHREN"—"*Brethren*" being the Scriptural term in most frequent use, and "*Plymouth*" being the centre of the largest gathering and most of the leaders. At this period the companies in Ireland were known as "DARBYITES," but finally the title became general, and is to-day world-wide, although then and now persistently repudiated as a *nickname*. The titles "brethren," "Christians," "believers," "saints," etc., being used not in a sectarian or divisional sense, but as the names sanctioned by Scripture and embracive of all "children of God by faith in Christ Jesus" (Gal. 3. 26).

Prophetic meetings were commenced in 1827 at Aldbury Park, Surrey. Lady POWERSCOURT, who attended them, was so delighted that she established similar gatherings at Powerscourt House, the lovely country seat, near Bray, Co. Wicklow. At these meetings Capt. Hall took part, along with brethren Darby, Bellett, and others. He was also one of the principal speakers at the special gathering of guides at Bath in 1848, intervened in the interests of peace in the "Bethesda" trouble of 1849, and eventually adopted anything but "exclusive ground," for in his "Unity: a Fragment and a Dialogue," he declares, "I am satisfied that any Christian of the sundry parties around us...could say with a bold and free spirit, I meet with my fellow Christians in the Name of the Lord Jesus Christ."

Of a very independent temperament the Captain did nothing by halves. He sold all his valuable possessions, and had everything in common with his poorer brethren (Acts 4. 32). He had been a "dandy" in his unregenerate days, and latterly, as the photo indicates, used to ruffle his hair and rumple his linen cuffs to show that he had no further love for such "vanity!" He closed his earthly course at Weston-super-Mare on 11th October, 1884, at the advanced age of eighty, and entered upon the Heavenly, where *Unity* in its highest and fullest sense will be unbroken and names unknown, except "the Name which is above every name."

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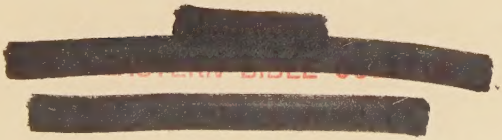

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